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Dante Alighieri
from the bronze bust at Naples.

THE INFERNO OF DANTE ALIGHIERI

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Inferna tetigit possit ut supera assequi.

SENECA.

INFERNO

DANTE finds himself astray in a dark Wood, where he spends a night of great misery. He says that death is hardly more bitter, than it is to recall what he suffered there; but that he will tell the fearful things he saw, in order that he may also tell how he found guidance, and first began to discern the real causes of all misery (1-9). He comes to a Hill; and seeing its summit already bright with the rays of the Sun, he begins to ascend it. The way to it looks quite deserted (10-30). He is met by a beautiful Leopard, which keeps distracting his attention from the Hill, and makes him turn back several times (31-36). The

Proemio Selva oscura

Nel mezzo del cammin di nostra vita
mi ritrovai per una selva oscura,
che la diritta via era smarrita.

Ahi quanto a dir qual era è cosa dura 4
questa selva selvaggia ed aspra e forte,
che nel pensier rinnova la paura!

Tanto è amara, che poco è più morte: 7
ma per trattar del ben ch' i' vi trovai,
dirò dell' altre cose, ch' io v' ho scorte.

I' non so ben ridir com' io v' entrai; 10
tant' era pien di sonno in su quel punto,
che la verace via abbandonai.

Il Colle

Ma poi ch' io fui al piè d' un colle giunto, 13
là dove terminava quella valle,
che m' avea di paura il cor compunto,

guardai in alto, e vidi le sue spalle 16
vestite già de' raggi del pianeta,
che mena dritto altrui per ogni calle.

Allor fu la paura un poco queta, 19
che nel lago del cor m' era durata
la notte, ch' i' passai con tanta pieta.

hour of the morning, the season, and the gay outward aspect of that animal, give him good hopes at first; but he is driven down and terrified by a Lion and a She-wolf (37-60). Virgil comes to his aid, and tells him that the Wolf lets none pass her way, but entangles and slays every one that tries to get up the mountain by the road on which she stands (61-99). He says a time will come when a swift and strong Greyhound shall clear the earth of her, and chase her into Hell (100-111). And he offers to conduct Dante by another road; to show him the eternal roots of misery and of joy, and leave him with a higher guide that will lead him up to Heaven (112-136).

In the middle of the journey of our life I [came to] myself in a dark wood [where] the straight way was lost. **Dante**

Ah! how hard a thing it is to tell what a wild, and rough, and stubborn wood this was, which in my thought renews the fear!

So bitter is it, that scarcely more is death: but to treat of the good that I there found, I will relate the other things that I discerned.

I cannot rightly tell how I entered it, so full of sleep was I about the moment that I left the true way.

But after I had reached the foot of a Hill there, where that valley ended, which had pierced my heart with fear,

I looked up and saw its shoulders already clothed with the rays of the Planet that leads men straight on every road.

Then the fear was somewhat calmed, which had continued in the lake of my heart the night that I passed so piteously.

Proemio E come quei, che con lena affannata 22
uscito fuor del pelago alla riva,
si volge all' acqua perigliosa, e guata:
così l' animo mio, che ancor fuggiva, 25
si volse indietro a rimirar lo passo,
che non lasciò giammai persona viva.
Poi ch' ei posato un poco il corpo lasso, 28
ripresi via per la piaggia diserta,
sì che il piè fermo sempre era il più basso.
Ed ecco, quasi al cominciar dell' erta, 31
una lonza leggiera e presta molto,
che di pel maculato era coperta.
E non mi si partia dinanzi al volto; 34
anzi impediva tanto il mio cammino,
ch' io fui per ritornar più volte volto.
Tempo era dal principio del mattino; 37
e il sol montava in su con quelle stelle
ch' eran con lui, quando l' amor divino
mosse da prima quelle cose belle; 40
sì che a bene sperar m' eran cagione
di quella fera alla gaietta pelle
l' ora del tempo, e la dolce stagione: 43
ma non sì, che paura non mi desse
la vista, che m' apparve, d' un leone.
Questi parea che contra me venesse 46
con la testa alta, e con rabbiosa fame,
sì che parea che l' aer ne temesse;
ed una lupa, che di tutte brame 49
sembiava carca nella sua magrezza,
e molte genti fe' già viver grame.
Questa mi porse tanto di gravezza 51
con la paura, che uscia di sua vista,
ch' io perdei la speranza dell' altezza.

And as he, who with panting breath has escaped from the deep sea to the shore, turns to the dangerous water and gazes: **Dante**

so my mind, which still was fleeing, turned back to see the pass that no one ever left alive.

After I had rested my wearied body [a short while], I took the way again along the desert strand, so that the [right] foot always was the lower.

And behold, almost at the commencement of the steep, a Leopard, light and very nimble, which was covered with spotted [hair]. **The Leopard**

And it went not from before my face; nay, so impeded my way, that I had often turned to go back.

The time was at the beginning of the morning; and the sun was mounting up with those stars, which were with him when Divine Love

first moved those fair things: so that the hour of time and the sweet season [caused me to have good hope

of that animal with the gay skin]; yet not so, but that I feared at the sight, which appeared to me, of a Lion. **The Lion**

He seemed coming upon me with head erect, and furious hunger; so that the air seemed to [have fear] thereat;

and a She-wolf, that looked full of all cravings in her leanness; and has ere now made many live in sorrow. **The She-Wolf**

She brought such heaviness upon me with the terror of her aspect, that I lost the hope of ascending.

Proemio

E quale è quei, che volentieri acquista, 55
e giugne il tempo che perder lo face,
che in tutti i suoi pensier piange e s' attrista:
tal mi fece la bestia senza pace, 58
che, venendomi incontro, a poco a poco
mi ripingeva là dove il sol tace.
Mentre ch' io rovinava in basso loco, 61
dinanzi agli occhi mi si fu offerto
chi per lungo silenzio parea fioco.
Quand' io vidi costui nel gran diserto, 64
"Miserere di me," gridai a lui,
"qual che tu sii, od ombra, od uomo certo."
Risposemi: "Non uomo, uomo già fui, 67
e li parenti miei furon Lombardi,
Mantovani per patria ambo e dui.
Nacqui *sub Julio*, ancorchè fosse tardi, 70
e vissi a Roma sotto il buono Augusto,
al tempo degli Dei falsi e bugiardi.
Poeta fui, e cantai di quel giusto 73
figliuol d' Anchise, che venne da Troia,
poi che il superbo Ilion fu combusto.
Ma tu, perchè ritorni a tanta noia? 76
perchè non sali il dilettoso monte,
ch' è principio e cagion di tutta gioia?"
"Or se' tu quel Virgilio, e quella fonte, 79
che spande di parlar sì largo fiume?"
risposi lui con vergognosa fronte.
"O degli altri poeti onore e lume, 82
vagliami il lungo studio e il grande amore,
che m' ha fatto cercar lo tuo volume.
Tu se' lo mio maestro, e il mio autore; 85
tu se' solo colui, da cui io tolsi
lo bello stile, che m' ha fatto onore.

And as one who is eager in gaining, and, when the time arrives that makes him lose, weeps and afflicts himself in all his thoughts: Dante

such that restless beast made me, which coming against me, by little and little drove me back to where the Sun is silent.

Whilst I was rushing downwards, there appeared before my eyes one who seemed hoarse from long silence. Virgil

When I saw him in the great desert, I cried: "Have pity on me, whate'er thou be, whether shade or veritable man!"

He answered me: "Not man, a man I once was; and my parents were Lombards, and both of Mantua by country.

I was born *sub Julio*, though it was late; and lived at Rome under the good Augustus, in the time of the false and lying Gods.

A poet I was; and sang of that just son of Anchises, who came from Troy after proud Ilium was burnt.

But thou, why returnest thou to such disquiet? why ascendest not the delectable mountain, which is the beginning and the cause of all gladness?"

"Art thou then that Virgil, and that fountain which pours abroad so rich a stream of speech?" I answered him, with bashful front.

"O glory, and light of other poets! May the long zeal avail me, and the great love, that made me search thy volume.

Thou art my master and my author; thou alone art he from whom I took the good style that hath done me honour.

Vedi la bestia, per cui io mi volsi;
aiutami da lei, famoso saggio,
ch'ella mi fa tremar le vene e i polsi."
"A te convien tenere altro viaggio,"
rispose, poi che lagrimar mi vide,
"se vuoi campar d' esto loco selvaggio:
chè questa bestia, per la qual tu gride,
non lascia altrui passar per la sua via,
ma tanto lo impedisce, che l' uccide;
ed ha natura sì malvagia e ria,
che mai non empie la bramosa voglia,
e dopo il pasto ha più fame che pria.
Molti son gli animali, a cui s' ammoglia,
e più saranno ancora, infin che il Veltro
verrà, che la farà morir con doglia.
Questi non ciberà terra nè peltro,
ma sapienza, e amore, e virtute;
e sua nazion sarà tra Feltro e Feltro.
Di quell' umile Italia fia salute,
per cui morì la vergine Cammilla,
Eurialo, e Turno, e Niso di ferute;
questi la caccerà per ogni villa,
fin che l' avrà rimessa nell' Inferno,
là onde invidia prima dipartilla.
Ond' io per lo tuo me' penso e discerno,
che tu mi segui, ed io sarò tua guida,
e trarrotti di qui per luogo eterno,
ove udirai le disperate strida,
vedrai gli antichi spiriti dolenti,
che la seconda morte ciascun grida;
e poi vedrai color, che son contenti
nel fuoco, perchè speran di venire,
quando che sia, alle beate genti;

See the beast from which I turned back; help me from her, thou famous sage; for she makes my veins and pulses tremble." **Dante and Virgil**

"Thou must take another road," he answered, when he saw me weeping, "if thou desirest to escape from this wild place: **Virgil's counsel**

because this beast, for which thou criest, lets not men pass her way; but so entangles that she slays them;

and has a nature so perverse and vicious, that she never satiates her craving appetite; and after feeding, she is hungrier than before.

The animals to which she weds herself are many; and will yet be more, until the Greyhound comes, that will make her die with pain. **The Greyhound**

He will not feed on land or pelf, but on wisdom, and love, and manfulness; and his nation shall be between Feltro and Feltro.

He shall be the salvation of that low Italy, for which Camilla the virgin, Euryalus, and Turnus, and Nisus, died of wounds;

he shall chase her through every city, till he have put her into Hell again; from which envy first set her loose.

Wherefore I think and discern *this* for thy best, that thou follow me; and I will be thy guide, and lead thee hence through an eternal place, **The way of salvation**

where thou shalt hear the hopeless shrieks, shalt see the ancient spirits in pain, so that each calls for a second death;

and [then] thou shalt see those who are contented in the fire: for they hope to come, whensoever it be, amongst the blessed;

Proemio alle qua' poi se tu vorrai salire, 121
anima fia a ciò di me più degna;
con lei ti lascerò nel mio partire:
chè quello Imperador, che lassù regna, 124
perch' io fui ribellante alla sua legge,
non vuol che in sua città per me si vegna.
In tutte parti impera, e quivi regge, 127
quivi è la sua città, e l' alto seggio:
o felice colui, cui ivi elegge!"
Ed io a lui: "Poeta, io ti richieggio 130
per quello Dio, che tu non conoscesti,
acciocch' io fugga questo male e peggio,
che tu mi meni là dov' or dicesti, 133
sì ch' io vegga la porta di San Pietro,
e color cui tu fai cotanto mesti."
Allor si mosse; ed io li tenni retro. 136

⁂ See "Dante's Hell," "The Chronology of the *Inferno*," and the Editorial Note at the close of this volume.

1. The Vision takes place at Eastertide of the year 1300, that is to say, when Dante was thirty-five years old. *Cf. Psalms* xc. 10: "The days of our years are threescore years and ten." See also *Convito* iv. 23: "Where the top of this arch [of life] may be, it is difficult to know. . . . I believe that in the perfectly natural man, it is at the thirty-fifth year."

2-3. *Cf. Convito* iv. 24: ". . . the adolescent who enters into the Wood of Error of this life would not know how to keep to the good path if it were not pointed out to him by his elders." *Politically*: the *selva* stands for the troubled state of Italy in Dante's time.

ritrovai. The *ri-* has escaped the notice of the great majority of translators.

3. *che.* Others read *chè.*

13. *colle*, the "holy Hill" of the Bible; Bunyan's "Delectable Mountains." See below, *vv.* 77, 78.

17. *pianeta*, the sun, which was a planet according to

then to these, if thou desirest to ascend, there shall be a spirit worthier than I to guide thee; with her will I leave thee at my parting: **Dante and Virgil**

for that Emperor who reigns above, because I was rebellious to his law, wills not that I come into his city.

In all parts he rules and there [holds sway]; there is his city, and his high seat: o happy whom he chooses for it!"

And I to him: "Poet, I beseech thee by that God whom thou knowest not: in order that I may escape this ill and worse,

lead me where thou now hast said, so that I may see the Gate of St Peter, and those whom thou makest so sad." Then he moved; and I kept on behind him.

the Ptolemaic system. Dante speaks elsewhere (*Conv.* iv. 12) of the "spiritual Sun, which is God."

30. *fermo* as opposed to *manco*. Anyone who is ascending a hill, and whose right foot is always the lower, must be bearing to the *left*.

32. *lonza*, Worldly Pleasure; *politically*: Florence.

38-40. According to tradition, the sun was in Aries at the time of the Creation.

45. *leone*, Ambition; *politically*: the Royal House of France.

49. *lupa*, Avarice; *politically*: the Papal See. The three beasts are obviously taken from *Jeremiah* v. 6.

63. Virgil, who stands for Worldly Wisdom, and is Dante's guide through Hell and Purgatory (see Gardner, pp. 87, 88).

fioco, perhaps because the study of Virgil had been long neglected.

69, 70. Virgil was born at Andes, near Mantua, in the year 70 B.C. When Cæsar was murdered (44 B.C.), Virgil had not yet written his great poem, so that he did not enjoy Cæsar's patronage.

73-75. In the *Æneid.*

100. An allusion to the Papal alliances.

101-105. The *veltro* is usually explained as Can Grande della Scala (1290-1329), whose "nation" (or, perhaps better, "birthplace") was Verona, between Feltre in Venetia and Montefeltro in Romagna, and who became a great Ghibelline leader. *Cf. Par.* xvii. 76-93. This is, on the whole, the most satisfactory interpretation, though the claims of several other personages (notably Uguccione della Faggiuola and Pope Benedict XI.) have been advanced. In any case it is as well to bear in mind that Dante rested his hopes of Italy's deliverance on various persons in the course of his life.

106. *umile*, either "low-lying" or "humble." If the latter be correct, the epithet is, of course, applied sarcastically.

107, 8. All these personages occur in the *Æneid.*

111. *invidia prima*, perhaps "first envy." See *Wisdom of Solomon*, ii. 24: "nevertheless through envy of the devil came death into the world."

114. *loco eterno*, Hell.

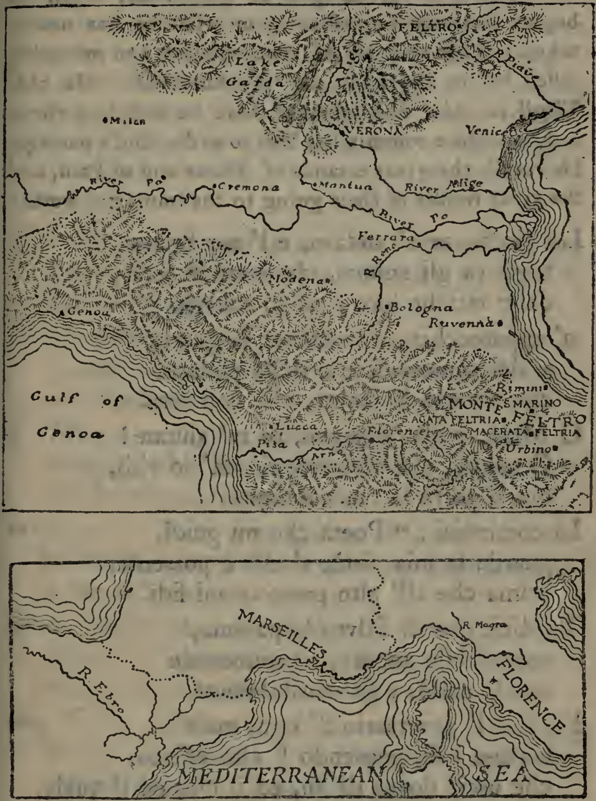
117. *seconda morte. Cf. Rev.* xx. 14.

118. The souls in Purgatory.

121-123. Beatrice, or Heavenly Wisdom, will guide Dante through Paradise. No student of Dante should omit to read the *Vita Nuova*, in which the poet tells the story of his youthful love (see also Gardner, pp. 8, 9 and 87, 88).

124-126. Virgil's position is among the virtuous pagans in Limbo (see below, Canto iv. 31, *sqq.*).

134. The gate of Purgatory (*Purg.* x. 76, *sqq.*). The Angel at this gate has charge of the two keys of St Peter (*l.c.* 117)



In illustration of Dante's method of geographical description (see " Inferno," i. 105 ; " Paradiso." ix. 82-93).

END of the first day (1-6). Brief Invocation (7-9). Dante is discouraged at the outset, when he begins seriously to reflect upon what he has undertaken. That very day, his own strength had miserably failed before the Lion and the She-wolf. He bids Virgil consider well whether there be sufficient virtue in him, before committing him to so dreadful a passage. He recalls the great errands of Æneas and of Paul, and the great results of their going to the immortal world;

Proemio Lo giorno se n' andava, e l' aer bruno
toglieva gli animai, che sono in terra,
dalle fatiche loro; ed io sol uno

m' apparecchiava a sostener la guerra 4
sì del cammino, e sì della pietate,
che ritrarrà la mente, che non erra.

O Muse, o alto ingegno, or m' aiutate! 7
O mente, che scrivesti ciò ch' io vidi,
qui si parrà la tua nobilitate.

Io cominciai: "Poeta che mi guidi, 10
guarda la mia virtù, s' ella è possente,
prima che all' alto passo tu mi fidi.

Tu dici, che di Silvio lo parente, 13
corruttibile ancora, ad immortale
secolo andò, e fu sensibilmente.

Però se l' avversario d' ogni male 16
cortese i fu, pensando l' alto effetto,
che uscir dovea di lui, ed il chi, ed il quale,

non pare indegno ad uomo d' intelletto: 19
ch' ei fu dell' alma Roma e di suo impero
nell' empireo ciel per padre eletto;

la quale, e il quale, a voler dir lo vero, 22
fur stabiliti per lo loco santo,
u' siede il successor del maggior Piero.

and, comparing himself with them, he feels his heart quail, and is ready to turn back (10-42). Virgil discerns the fear that has come over him; and in order to remove it, tells him how a blessed Spirit has descended from Heaven expressly to command the journey (43-126). On hearing this, Dante immediately casts off all pusillanimity, and at once accepts the Freedom and the Mission that are given him (127-142).

Dante and Virgil

The day was departing, and the brown air taking the animals, that are on earth, from their toils; and I, one alone,

was preparing myself to bear the war both of the journey and the pity, which memory, that errs not, shall relate.

O Muses, o high Genius, now help me! O Memory, that hast inscribed what I saw, here will be shewn thy nobleness.

Dante hesitates

I began: "Poet, who guidest me, look if there be worth in me sufficient, before thou trust me to the arduous passage.

Thou sayest that the father of Sylvius, while subject to corruption, went to the immortal world, and was *there* in body.

But if the Adversary of all evil was propitious [to him], considering the high effect, and who and what should come from him,

it seems not unfitting to an understanding mind: for in the empyreal heaven, he was chosen to be the father of generous Rome, and of her Empire;

both these, to say the truth, were established for the holy place, where the Successor of [the greatest] Peter sits.

Proemio Per questa andata, onde gli dai tu vanto, 25
intese cose che furon cagione
di sua vittoria e del papale ammanto.
Andovvi poi lo Vas d' elezione, 28
per recarne conforto a quella fede,
ch' è principio alla via di salvazione.
Ma io, perchè venirvi? o chi 'l concede? 31
Io non Enea, io non Paolo sono;
me degno a ciò nè io nè altri 'l crede.
Per che se del venire io m' abbando, 34
temo che la venuta non sia folle;
se' savio, intendi me' ch' io non ragiono."
E quale è quei, che disvuol ciò che volle, 37
e per novi pensier cangia proposta,
sì che dal cominciar tutto si tolle,
tal mi fec' io in quella oscura costa: 40
perchè pensando consumai la impresa,
che fu nel cominciar cotanto tosta.
"Se io ho ben la tua parola intesa," 43
rispose del magnanimo quell' ombra,
"l' anima tua è da viltade offesa,
la qual molte fiate l' uomo ingombra, 46
sì che d' onrata impresa lo rivolve,
come falso veder bestia quand' ombra.
Da questa tema acciocchè tu ti solve, 49
dirotti, perch' io venni, e quel che intesi,
nel primo punto che di te mi dolve.
Io era tra color, che son sospesi, 52
e donna mi chiamò beata e bella,
tal che di comandare io la richiesi.
Lucevan gli occhi suoi più che la stella; 55
e cominciommi a dir soave e piana
con angelica voce, in sua favella:

By this journey, for which thou honourest him, he learned things that were the causes of his victory, and of the Papal Mantle. **Dante and Virgil**

Afterwards, the Chosen Vessel went thither, to bring confirmation of that Faith which is the entrance to the way of salvation.

But I, why go? or who permits it? I am not Æneas, am not Paul; neither myself nor others deem me worthy of it.

Wherefore, if I resign myself to go, I fear my going may prove foolish; thou art wise, *and* understandest better than I speak."

And as one who unwills what he willed, and with new thoughts changes his purpose, so that he wholly quits the thing commenced,

such I made myself on that dim coast: for with thinking I wasted the enterprise, that had been so quick in its commencement.

"If I have rightly understood thy words," replied that shade of the Magnanimous, "thy soul is smit with coward fear, **Virgil's reassuring words**

which oftentimes encumbers men, so that it turns them back from honoured enterprise; as false seeing does a startled beast.

To free thee from this dread, I will tell thee why I came, and what I heard in the first moment when I took pity of thee.

I was amongst them who are in suspense; and a Lady, so fair and blessed that I prayed her to command, called me. **Beatrice**

Her eyes shone brighter than the star[s]; and she began soft and gentle to tell me with angelic voice, in her language:

Proemio 'O anima cortese Mantovana,
di cui la fama ancor nel mondo dura,
e durerà quanto il moto lontana!
l' amico mio, e non della ventura,
nella diserta piaggia è impedito
sì nel cammin, che volto è per paura;
e temo che non sia già sì smarrito,
ch' io mi sia tardi al soccorso levata,
per quel ch' io ho di lui nel Cielo udito.
Or muovi, e con la tua parola ornata,
e con ciò, ch' è mestieri al suo campare,
l' aiuta sì, ch' io ne sia consolata.
Io son Beatrice, che ti faccio andare;
vegno di loco, ove tornar disio;
amor mi mosse, che mi fa parlare.
Quando sarò dinanzi al Signor mio,
Di te mi loderò sovente a lui.'
Tacette allora, e poi cominciai io:
'O donna di virtù, sola per cui
l' umana spezie eccede ogni contento
da quel ciel, che ha minori li cerchi sui!
tanto m' aggrada il tuo comandamento,
che l' ubbidir, se già fosse, m' è tardi;
più non t' è uopo aprirmi il tuo talento.
Ma dimmi la cagion, che non ti guardi
dello scender quaggiuso in questo centro
dall' ampio loco, ove tornar tu ardi.'
'Da che tu vuoi saper cotanto addentro,
dirotti brevemente,' mi rispose,
'perch' io non temo di venir qua entro.
Temer si dee di sole quelle cose
ch' hanno potenza di fare altrui male;
dell' altre no, che non son paurose.

'O courteous Mantuan Spirit, whose fame still lasts in the world, and will last as long as Time! Dante and Virgil

my friend, and not the friend of fortune, is so impeded in his way upon the desert shore, that he has turned back for terror;

and I fear he may already be so far astray, that I have risen too late for his relief, from what I heard of him in Heaven.

Now go, and with thy ornate speech, and with what is necessary for his escape, help him so, that I may be consoled thereby.

I am Beatrice who send thee; I come from a place where I desire to return; love moved me, that makes me speak.

When I shall be before my Lord, I oft will praise thee to him.' She was silent then, and I began:

'O Lady [of virtue], through whom [alone] mankind excels all that is contained within the heaven which has the smallest circles! Virgil questions Beatrice

so grateful to me is thy command, that my obeying, were it done already, seems tardy; it needs not that thou more explain to me thy wish.

But tell me the cause, why thou forbearest not to descend into this centre here below from the spacious place, to which thou burnest to return.'

'Since thou desirest to know thus far, I will tell thee briefly,' she replied, 'why I fear not to come within this place. Her reply

Those things alone are to be feared that have the power of hurting; the others not, which are not fearful.

Proemio Io son fatta da Dio, sua mercè, tale, 91
che la vostra miseria non mi tange,
nè fiamma d' esto incendio non m' assale.

Donna è gentil nel Ciel, che si compiange 94
di questo impedimento, ov' io ti mando,
sì che duro giudizio lassù frange.

Questa chiese Lucia in suo dimando, 97
e disse: "Or ha bisogno il tuo fedele
di te, ed io a te lo raccomando."

Lucia, nimica di ciascun crudele, 100
si mosse, e venne al loco dov' io era,
che mi sedea con l' antica Rachele.

Disse: "Beatrice, loda di Dio vera, 103
che non soccorri quei che t' amò tanto,
che uscìo per te della volgare schiera?

Non odi tu la pieta del suo pianto? 106
Non vedi tu la morte che il combatte
su la fiumana, ove il mar non ha vanto?"

Al mondo non fur mai persone ratte 109
a far lor pro, nè a fuggir lor danno,
com' io, dopo cotai parole fatte,

venni quaggiù dal mio beato scanno, 112
fidandomi del tuo parlare onesto,
che onora te, e quei che udito l' hanno.'

Poscia che m' ebbe ragionato questo, 115
gli occhi lucenti lagrimando volse:
per che mi fece del venir più presto;

e venni a te così, com' ella volse; 118
dinanzi a quella fiera ti levai,
che del bel monte il corto andar ti tolse.

Dunque che è? perchè, perchè ristai? 121
perchè tanta viltà nel cuore allette?
perchè ardire e franchezza non hai,

I am made such by God, in his grace, that your misery does not touch me; nor the flame of this burning assail me. **Dante and Virgil**

There is a noble Lady in Heaven who has such pity of this hindrance, for which I send thee, that she breaks the sharp judgment there on high. **The Virgin Mary**

She called Lucia, in her request, and said: "Now thy faithful one has need of thee; and I commend him to thee."

Lucia, enemy of all cruelty, arose and came to the place where I was sitting with the ancient Rachel. **Lucia**

She said: "Beatrice, true praise of God; why helpest thou not him who loved thee so, that for thee he left the vulgar crowd?

Hearest not thou the misery of his plaint? Seest thou not the death which combats him upon the river [over] which the sea has no boast?"

None on earth were ever swift to seek their good, or flee their hurt, as I, after these words were uttered,

to come from my blessed seat; confiding in thy noble speech, which honours thee, and them who have heard it.'

After saying this to me, she turned away her bright eyes weeping; by which she made me hasten more to come;

and thus I came to thee, as she desired; took thee from before that savage beast, which bereft thee of the short way to the beautiful mountain. **Virgil obeys Beatrice**

What is it then? why, why haltest thou? why lodgest in thy heart such coward fear? why art thou not bold and free,

Proemio

poscia che tai tre Donne benedette
curan di te nella corte del cielo,
e il mio parlar tanto ben t' impromette?"
Quali i fioretti dal notturno gelo
chinati e chiusi, poi che il sol gl' imbianca,
si drizzan tutti aperti in loro stelo:
tal mi fec' io, di mia virtute stanca;
e tanto buono ardire al cuor mi corse,
ch' io cominciai come persona franca:
"O pietosa colei che mi soccorse,
e tu cortese, ch' ubbidisti tosto
alle vere parole che ti porse!
Tu m' hai con desiderio il cuor disposto
sì al venir, con le parole tue,
ch' io son tornato nel primo proposto.
Or va, chè un sol volere è d' ambo due;
tu duca, tu signore, e tu maestro."
Così gli dissi; e poichè mosso fue,
entrai per lo cammino alto e silvestro.

13-15. Virgil relates the descent of Æneas (Sylvius' father) to Hell in a passage that served Dante as a model in many respects (*Æn.* vi. 236-900).

17-21. Æneas regarded as the ancestor of the founder (*il chi*) of Rome, which became the seat of the Empire (*il quale*).

22-24. The intimate relations between the Empire and Papacy, which, according to Dante's view (see *De Mon., passim*), supplemented each other, are well brought out in these lines and in *v.* 27.

25-27. Æneas learns from Anchises the greatness of the stock that is to spring from him (*cf. Æn.* vi 757, *sqq.*).

28-30. The reference is obviously not to 2 *Cor.* xii. 2

when three such blessed Ladies care for thee in the court of Heaven, and my words promise thee so much good?" **Dante and Virgil**

As flowerets, by the nightly chillness bended down and closed, erect themselves all open on their stems when the sun whitens them: **Dante takes courage**

thus I did, with my fainting courage; and so much good daring ran into my heart, that I began as one set free:

"O compassionate she, who succoured me! and courteous thou, who quickly didst obey the true words that she gave thee!

Thou hast disposed my heart with such desire to go, by what thou sayest, that I have returned to my first purpose.

Now go, for both have one will; thou guide, thou lord and master." Thus I spake to him; and he moving, I entered on the arduous and savage way.

but to the medieval Vision of St Paul in which is described the saint's descent to Hell. St Paul is called "chosen vessel" in *Acts* ix. 15.

52. *sospesi.* The souls in Limbo that "without hope live in desire" (Canto iv.).

55. It is better to take *stella* to mean the stars in general, than to refer it to any particular star. For this use *cf. Vita Nuova* xxiii. 177; verse 80 of canzone ii. in the *Convito*, &c.

76-78. Divine Wisdom (Beatrice) raises mankind higher than aught else on earth. The sphere of the moon is the one nearest to the earth, and has, therefore, the smallest circumference.

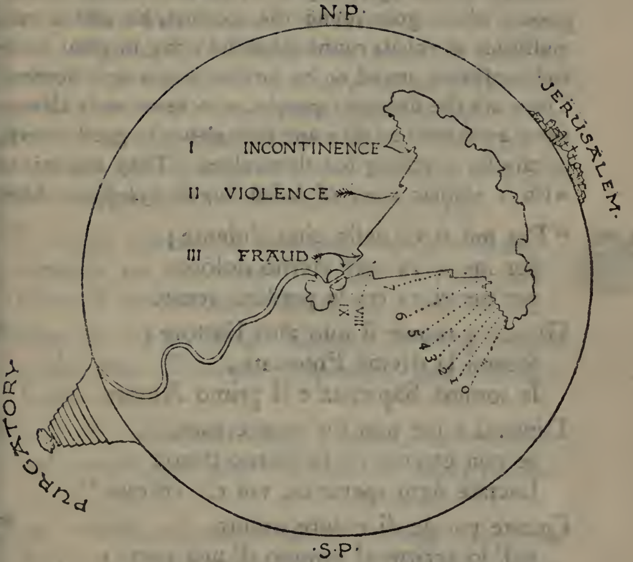
94. The Virgin Mary: Divine Grace.

97, 98. Lucia: Illuminating Grace. She is probably identical with the Syracusan saint (3rd century) who became the special patroness of those afflicted with weak sight. This would explain her symbolical position, and the expression *il tuo fedele*: for Dante suffered with his eyes (*cf. Vita Nuova*, § 40, 27-34; *Conv.* iii. 9: 147-157). For Lucy, see further, *Purg.* ix. 55, and *Par.* xxxii. 137, *sq.*

100. Illuminating Grace affects only gentle souls.

102. Rachel stands for the Contemplative Life (*cf. Purg.* xxvii. 104). For Beatrice and Rachel see *Par.* xxxii. 9.

107, 108. *La morte* (spiritual death) is identical with the *selva oscura* of Canto i., and *la fiumana* (the stormy river of life) with the three beasts. The second verse appears to mean that life can be as tempestuous as the sea itself.



Section of the Earth, showing Hell, Purgatory, and the passage by which the poets ascend

INSCRIPTION over the Gate of Hell, and the impression it produces upon Dante (1-18). Virgil takes him by the hand, and leads him in. The dismal sounds make him burst into tears. His head is quite bewildered (19-33). Upon a Dark Plain (*buia campagna*), which goes round the confines, he sees a vast multitude of spirits running behind a flag in great haste and confusion, urged on by furious wasps and hornets. These are the unhappy people, who never were alive—never awakened to take any part either in good or evil, to care for anything but themselves. They are mixed with a similar class of fallen angels (34-69). After

Porta dell Inferno

"Per me si va nella città dolente;
per me si va nell' eterno dolore;
per me si va tra la perduta gente.
Giustizia mosse il mio alto Fattore;
fecemi la divina Potestate,
la somma Sapienza e il primo Amore.
Dinanzi a me non fur cose create,
se non eterne, ed io eterno duro:
lasciate ogni speranza, voi ch' entrate."
Queste parole di colore oscuro
vid' io scritte al sommo d' una porta;
per ch' io: "Maestro, il senso lor m' è duro."
Ed egli a me, come persona accorta:
"Qui si convien lasciare ogni sospetto;
ogni viltà convien che qui sia morta.
Noi siam venuti al luogo ov' io t' ho detto
che tu vedrai le genti dolorose,
ch' hanno perduto il ben dello intelletto."
E poichè la sua mano alla mia pose,
con lieto volto, ond' io mi confortai,
mi mise dentro alle segrete cose.

CANTO III

passing through the crowd of them, the Poets come to a great River, which flows round the brim of Hell; and then descends to form the other rivers, the marshes, and the ice that we shall meet with. It is the river Acheron; and on its Shore all that die under the wrath of God assemble from every country to be ferried over by the demon Charon. He makes them enter his boat by glaring on them with his burning eyes (70-129). Having seen these, and being refused a passage by Charon, Dante is suddenly stunned by a violent trembling of the ground, accompanied with wind and lightning, and falls down in a state of insensibility (130-136).

Inscription on the Gate of Hell

'Through me is the way into the doleful city; through me the way into the eternal pain; through me the way among the people lost.

Justice moved my High Maker; Divine Power made me, Wisdom Supreme, and Primal Love.

Before me were no things created, but eternal; and eternal I endure: leave all hope, ye that enter."

These words, of colour obscure, saw I written above a gate; whereat I: "Master, their meaning to me is hard."

And he to me, as one experienced: "Here must all distrust be left; all cowardice must here be dead.

We are come to the place where I told thee thou shouldst see the wretched people, who have lost the good of the intellect."

And placing his hand on mine, with a cheerful countenance that comforted me, he led me into the secret things.

Vestibolo

Quivi sospiri, pianti, e alti guai 22
risonavan per l' aer senza stelle,
per ch' io al cominciar ne lagrimai.
Diverse lingue, orribili favelle, 25
parole di dolore, accenti d' ira,
voci alte e fioche, e suon di man con elle,
facevano un tumulto, il qual s' aggira 28
sempre in quell' aria senza tempo tinta,
come la rena quando a turbo spira.
Ed io, ch' avea d' orror la testa cinta, 31
dissi: "Maestro, che è quel ch' i' odo?
e che gente è, che par nel duol sì vinta?"
Ed egli a me: "Questo misero modo 34
tengon l' anime triste di coloro,
che visser senza infamia e senza lodo.
mischiate sono a quel cattivo coro 37
degli angeli che non furon ribelli,
nè fur fedeli a Dio, ma per sè foro.
Cacciarli i ciel per non esser men belli, 40
nè lo profondo inferno gli riceve,
chè alcuna gloria i rei avrebber d' elli."
Ed io: "Maestro, che è tanto greve 43
a lor, che lamentar gli fa sì forte?"
Rispose: "Dicerolti molto breve.
Questi non hanno speranza di morte, 46
e la lor cieca vita è tanto bassa,
che invidiosi son d' ogni altra sorte.
Fama di loro il mondo esser non lassa, 49
misericordia e giustizia gli sdegna:
non ragioniam di lor, ma guarda e passa."
Ed io, che riguardai, vidi una insegna, 52
che girando correva tanto ratta,
che d' ogni posa mi pareva indegna;

Here sighs, plaints, and deep wailings resounded through the starless air: it made me weep at first. The Trimmers

Strange tongues, horrible outcries, words of pain, tones of anger, voices deep and hoarse, and sounds of hands amongst them,

made a tumult, which turns itself unceasing in that air for ever dyed, as sand when [it eddies in a whirlwind].

And I, my head begirt with horror, said: "Master, what is this that I hear? and who are these that seem so overcome with pain?"

And he to me: "This miserable mode the dreary souls of those sustain, who lived without blame, and without praise. Their sin

They are mixed with that caitiff choir of the angels, who were not rebellious, nor were faithful to God; but were for themselves.

Heaven chased them forth to keep its beauty from impair; and the deep Hell receives them not, for the wicked would have some glory over them."

And I: "Master what is so grievous to them, that makes them lament thus bitterly?" He answered: "I will tell it to thee very briefly.

These have no hope of death; and their blind life is so mean, that they are envious of every other lot. Their condition

Report of them the world permits not to exist; Mercy and [Justice] disdains them: let us not speak of them; but look, and pass."

And I, who looked, saw an ensign, which whirling ran so quickly that it seemed to scorn all pause;

Vestibolo e dietro le venia sì lunga tratta 55
di gente, ch' io non avrei mai creduto,
che morte tanta n' avesse disfatta.

Poscia ch' io v' ebbi alcun riconosciuto, 58
vidi e conobbi l' ombra di colui
che fece per viltate il gran rifiuto.

Incontanente intesi, e certo fui, 61
che quest' era la setta dei cattivi,
a Dio spiacenti ed a' nemici sui.

Questi sciaurati, che mai non fur vivi, 64
erano ignudi e stimolati molto
da mosconi e da vespe ch' eran ivi.

Elle rigavan lor di sangue il volto, 67
che mischiato di lagrime a' lor piedi
da fastidiosi vermi era ricolto.

Acheronte E poi che a riguardare oltre mi diedi, 70
vidi gente alla riva d' un gran fiume;
perch' io dissi: "Maestro, or mi concedi,

ch' io sappia quali sono, e qual costume 73
le fa parer di trapassar sì pronte,
com' io discerno per lo fioco lume."

Ed egli a me: "Le cose ti fien conte, 76
quando noi fermerem li nostri passi
sulla trista riviera d' Acheronte."

Allor con gli occhi vergognosi e bassi, 79
temendo no 'l mio dir gli fusse grave,
infino al fiume dal parlar mi trassi.

Ed ecco verso noi venir per nave 82
un vecchio bianco per antico pelo,
gridando: "Guai a voi, anime prave!

non isperate mai veder lo cielo: 85
i' vegno per menarvi all' altra riva,
nelle tenebre eterne, in caldo e in gelo.

and behind it came so long a train of people, that I should never have believed death had undone so many. The Trimmers

After I had recognised some amongst them, I [saw and knew] the shadow of him who from cowardice made the great refusal.

Forthwith I understood and felt assured, that this was the crew of caitiffs, hateful to God and to his enemies.

These unfortunate, who never were alive, were naked, and sorely goaded by hornets and by wasps that were there. Their punishment

These made their faces stream with blood, which mixed with tears was gathered at their feet by loathsome worms.

And then, as I looked onwards, I saw people on the Shore of a great River; whereat I said: "Master, now grant Souls of the damned

that I may know who these are; and what usage makes them seem so ready to pass over, as I discern by the faint light."

And he [to me]: "The things shall be [known to] thee, when we stay our steps upon the joyless strand of Acheron."

Then, with eyes ashamed and downcast, fearing my words might have offended him, I kept myself from speaking till we reached the stream.

And lo! an old man, white with ancient hair, comes towards us in a bark, shouting: "Woe to you, depraved spirits! Charon

hope not ever to see Heaven: I come to lead you to the other shore; into the eternal darkness; into fire and into ice.

Acheronte

E tu che sei costì, anima viva,
partiti da cotesti, che son morti."
Ma poi ch' ei vide, ch' io non mi partiva,
disse: "Per altra via, per altri porti
verrai a piaggia, non qui, per passare:
più lieve legno convien che ti porti."
E il duca a lui: "Caron, non ti crucciare:
vuolsi così colà, dove si puote
ciò che si vuole; e più non dimandare."
Quinci fur quete le lanose gote
al nocchier della livida palude,
che intorno agli occhi avea di fiamme rote.
Ma quell' anime ch' eran lasse e nude,
cangiâr colore e dibattero i denti,
ratto che inteser le parole crude.
Bestemmiavano Iddio e lor parenti,
l' umana specie, il luogo, il tempo, e il seme
di lor semenza e di lor nascimenti.
Poi si ritrasser tutte quante insieme,
forte piangendo, alla riva malvagia,
che attende ciascun uom, che Dio non teme.
Caron dimonio, con occhi di bragia
loro accennando, tutte le raccoglie;
batte col remo qualunque s' adagia.
Come d' autunno si levan le foglie
l' una appresso dell' altra, infin che il ramo
vede alla terra tutte le sue spoglie:
similemente il mal seme d' Adamo
gittansi di quel lito ad una ad una,
per cenni, come augel per suo richiamo.
Così sen vanno su per l' onda bruna,
ed avanti che sian di là discese,
anche di qua nova schiera s' aduna.

And thou who art there, alive, depart thee from these who are dead." But when he saw that I departed not,

Souls of the damned

he said: "By other ways, by other ferries, not here, shalt thou pass over: a lighter boat must carry thee."

And my guide to him: "Charon, vex not thyself: thus it is willed there, where what is willed can be done; and ask no more."

Then the woolly cheeks were quiet of the steersman on the livid marsh, who round his eyes had wheels of flame.

But those spirits, who were foreworn and naked, changed colour and chattered with their teeth, soon as they heard the bitter words.

Their condition

They blasphemed God and their parents; the human kind; the place, the time, and origin of their seed, and of their birth.

Then all of them together, sorely weeping, drew to the accursed shore, which awaits every man that fears not God.

Charon the demon, with eyes of glowing coal, beckoning them, collects them all; smites with his oar whoever lingers.

As the leaves of autumn fall off one after the other, till the branch sees all its spoils upon the ground:

so one by one the evil seed of Adam cast themselves from that shore at signals, as the bird at its call.

Thus they depart on the brown water; and ere they have landed on the other shore, again a fresh crowd collects on this.

Acheronte

"Figliuol mio," disse il maestro cortese,
"quelli, che muoion nell' ira di Dio,
tutti convegnon qui d' ogni paese;

e pronti sono a trapassar lo rio,
chè la divina giustizia gli sprona
sì che la tema si volge in disio.

Quinci non passa mai anima buona:
e però, se Caron di te si lagna,
ben puoi saper omai, che il suo dir suona."

Finito questo, la buia campagna
tremò sì forte, che dello spavento
la mente di sudore ancor mi bagna.

La terra lagrimosa diede vento,
che balenò una luce vermiglia,
la qual mi vinse ciascun sentimento;

e caddi, come l' uom, cui sonno piglia.

5, 6. Power, Wisdom and Love—the Holy Trinity.

8. The "eternal things" are first matter, the angels and the heavens (see *Par.* vii. 130, *sqq.*).

38, 39. There is no mention of these angels in the Bible. Dante evidently followed a popular tradition, traces of which may be found in the medieval Voyage of St Brandan.

42. The other sinners were at least able to make up their mind.

"My son," said the courteous Master, "those who die under God's wrath, all assemble here from every country; Souls of the damned

and they are prompt to pass the river, for Divine Justice spurs them so, that fear is changed into desire.

By this way no good spirit ever passes; and hence, if Charon complains of thee, thou easily now mayest know the import of his words."

When he had ended, the dusky champaign trembled so violently, that the remembrance of my terror bathes me still with sweat.

The tearful ground gave out wind, [which] flashed [forth] a crimson light that conquered all my senses; and I fell, like one who is seized with sleep.

52-54. The shifting flag is symbolical of the wavering spirit of these souls.

59, 60. *colui che fece . .* Probably Celestine V., who was elected Pope in 1294, at the age of eighty, and resigned five months later in favour of Boniface VIII.: this latter circumstance is in itself sufficient to account for Dante's wrath. Objections may be raised against this interpretation; but the other names suggested (such as Esau, or Vieri de' Cerchi, chief of the Florentine Whites) are even less satisfactory.

The Limbo

DANTE is roused by a heavy thunder, and finds himself on the brink of the Abyss. Not in his own strength has he crossed the dismal river (1-12). Virgil conducts him into Limbo, which is the First Circle of Hell, and contains the spirits of those who lived without Baptism or Christianity. The only pain they suffer is, that they live in the desire and without the hope of seeing God. Their sighs cause the eternal

La proda della Valle

Ruppemi l' alto sonno nella testa
  un greve tuono, sì ch' io mi riscossi,
  come persona che per forza è desta;
e l' occhio riposato intorno mossi, 4
  dritto levato, e fiso riguardai
  per conoscer lo loco dov' io fossi.
Vero è, che in su la proda mi trovai 7
  della valle d' abisso dolorosa,
  che tuono accoglie d' infiniti guai.
Oscura, profonda era, e nebulosa, 10
  tanto che, per ficcar lo viso al fondo,
  io non vi discernea alcuna cosa.
"Or discendiam quaggiù nel cieco mondo," 13
  cominciò il poeta tutto smorto;
  "io sarò primo, e tu sarai secondo."
Ed io, che del color mi fui accorto, 16
  dissi: "Come verrò, se tu paventi,
  che suoli al mio dubbiare esser conforto?"
Ed egli a me: "L' angoscia delle genti, 19
  che son quaggiù, nel viso mi dipinge
  quella pietà, che tu per tema senti.
Andiam, chè la via lunga ne sospinge." 22
  Così si mise, e così mi fe' entrare
  nel primo cerchio che l' abisso cinge.

air to tremble, and there is no other audible lamentation amongst them (13-63). As Dante and Virgil go on, they reach a hemisphere of light amid the darkness, and are met by Homer and other Poets, and conducted into a Noble Castle, in which they see the most distinguished of the Heathen women, statesmen, sages, and warriors (64-147). Homer and the other Poets quit them; and they go on to a place of total darkness (148-151).

A heavy thunder broke the deep sleep in my head; so that I started like one who is awaked by force; **Dante roused from his slumber**

and, having risen erect, I moved my rested eyes around, and looked stedfastly to know the place in which I was.

True is it, that I found myself upon the brink of the dolorous Valley of the Abyss, which gathers thunder of endless wailings.

It was so dark, profound, and cloudy, that, with fixing my look upon the bottom, I there discerned nothing.

"Now let us descend into the blind world here below," began the Poet all pale; "I will be first, and thou shalt be second."

And I, who had remarked his colour, said: "How shall I come, when thou fearest, who art wont to be my strength in doubt?" **Virgil's pity**

And he to me: "The anguish of the people who are here below, on my face depaints that pity, which thou takest for fear.

Let us go; for the length of way impels us." Thus he entered, and made me enter, into the first circle that girds the abyss.

Cerchio I. Limbo

Quivi, secondo che per ascoltare,
non avea pianto, ma' che di sospiri,
che l' aura eterna facevan tremare:
e ciò avvenia di duol senza martiri,
ch' avean le turbe, ch' eran molte e grandi,
d' infanti e di femmine e di viri.
Lo buon maestro a me: "Tu non dimandi
che spiriti son questi, che tu vedi?
Or vo' che sappi, innanzi che più andi,
ch' ei non peccaro; e s' egli hanno mercedi,
non basta, perchè non ebber battesmo,
ch' è porte della fede che tu credi;
e se furon dinanzi al Cristianesmo,
non adorar debitamente Dio;
e di questi cotai son io medesmo.
Per tai difetti, non per altro rio,
semo perduti, e sol di tanto offesi,
che senza speme vivemo in disio."
Gran duol mi prese al cuor, quando lo intesi,
perocchè gente di molto valore
conobbi, che in quel limbo eran sospesi.
"Dimmi, Maestro mio, dimmi, Signore,"
cominciai io, per voler esser certo
di quella fede che vince ogni errore;
"uscicci mai alcuno, o per suo merto,
o per altrui, che poi fosse beato?"
E quei, che intese il mio parlar coverto,
rispose: "Io era nuovo in questo stato,
quando ci vidi venire un possente
con segno di vittoria coronato.
Trasseci l' ombra del primo parente,
d' Abel suo figlio, e quella di Noè,
di Moisè Legista, e ubbidiente;

Here there was no plaint, that could be heard, except of sighs, which caused the eternal air to tremble; *The Heathens*

and this arose from the sadness, without torment, of the crowds that were many and great, both of children, and of women and men.

The good Master to me: "Thou askest not what spirits are these thou seest? I wish thee to know, before thou goest farther,

that they sinned not; and though they have merit, it suffices not: for they had not Baptism, which is the portal of the faith that thou believest;

and seeing they were before Christianity, they worshipped not God aright; and of these am I myself.

For such defects, *and* for no other fault, are we lost; and only in so far afflicted, that without hope we live in desire." *Their condition*

Great sadness took me at the heart on hearing this; because I knew men of much worth, who in that Limbo were suspense.

"Tell me, Master; tell me, Sir," I began, desiring to be assured of that Faith which conquers every error;

"did ever any, by his own merit, or by others', go out from hence, that afterwards was blessed?" And he, understanding my covert speech,

replied: "I was new in this condition, when I saw a Mighty One come to us, crowned with sign of victory. *Christ's descent into Hell*

He took away from us the shade of our First Parent, of Abel his son, and that of Noah; of Moses the Legislator and obedient;

Cerchio I. Limbo

Abraam patriarca, e David re,
Israel con lo padre, e co' suoi nati,
e con Rachele, per cui tanto fe',
ed altri molti; e fecegli beati:
e vo' che sappi che, dinanzi ad essi,
spiriti umani non eran salvati."
Non lasciavam l' andar, perch' ei dicessi,
ma passavam la selva tuttavia,
la selva dico di spiriti spessi.
Non era lunga ancor la nostra via
di quà dal sonno, quando' io vidi un foco,
ch' emisperio di tenebre vincia.
Di lungi v' eravamo ancora un poco,
ma non sì, ch' io non discernessi in parte,
che orrevol gente possedea quel loco.
"O tu, che onori ogni scienza ed arte,
questi chi son, ch' hanno cotanto orranza,
che dal modo degli altri li diparte?"
E quegli a me: "L' onrata nominanza,
che di lor suona su nella tua vita,
grazia acquista nel ciel che sì gli avanza."
Intanto voce fu per me udita:
"Onorate l' altissimo poeta;
l' ombra sua torna, ch' era dipartita."
Poichè la voce fu restata e queta,
vidi quattro grand' ombre a noi venire:
sembianza avevan nè trista nè lieta.
Lo buon Maestro cominciò a dire:
"Mira colui con quella spada in mano,
che vien dinanzi a' tre sì come sire:
quegli è Omero poeta sovrano
l' altro è Orazio satiro, che viene,
Ovidio è il terzo, e l' ultimo Lucano.

Abraham the Patriarch; David the King; Israel with his father and his children, and [with] Rachel, for whom he did so much; The Heathens

and many others, and made them blessed; and I wish thee to know, that, before these, no human souls were saved."

We ceased not to go, though he was speaking; but passed the wood meanwhile, the wood, I say, of crowded spirits.

Our way was not yet far [since my slumber], when I saw a fire, which conquered a hemisphere of the darkness.

We were still a little distant from it; yet not so *distant*, that I did not in part discern what honourable people occupied that place.

"O thou, that honourest every science and art; who are these, who have such honour, that it separates them from the manner of the rest?"

And he to me: "The honoured name, which sounds of them, up in that life of thine, gains favour in heaven which thus advances them."

Meanwhile a voice was heard by me: "Honour the great Poet! His shade returns that was departed." Poets of antiquity

After the voice had paused, and was silent, I saw four great shadows come to us; they had an aspect neither sad nor joyful.

The good Master began to speak: "Mark him with that sword in hand, who comes before the three as their lord:

that is Homer, the sovereign Poet; the next who comes is Horace the satirist; Ovid is the third, and the last *is* Lucan.

Cerchio I. Limbo

Però che ciascun meco si conviene
  nel nome, che sonò la voce sola,
  fannomi onore, e di ciò fanno bene."
Così vidi adunar la bella scuola
  di quei signor dell' altissimo canto,
  che sopra gli altri, com' aquila, vola.
Da ch' ebber ragionato insieme alquanto,
  volsersi a me con salutevol cenno:
  e il mio maestro sorrise di tanto.
E più d' onore ancora assai mi fenno,
  ch' esser mi fecer della loro schiera,
  sì ch' io fui sesto tra cotanto senno.
Così n' andammo infino alla lumiera
  parlando cose, che il tacere è bello,
  sì com' era il parlar colà dov' era.
Venimmo al piè d' un nobile castello,
  sette volte cerchiato d' alte mura,
  difeso intorno d' un bel fiumicello.
Questo passammo come terra dura;
  per sette porte intrai con questi savi;
  giugnemmo in prato di fresca verdura.
Genti v' eran con occhi tardi e gravi,
  di grande autorità ne' lor sembianti;
  parlavan rado, con voci soavi.
Traemmoci così dall' un de' canti
  in luogo aperto, luminoso, ed alto,
  sì che veder si potean tuttie quanti.
Colà diritto, sopra il verde smalto,
  mi fur mostrati gli spiriti magni,
  che del vederli in me stesso n' esalto.
Io vidi Elettra con molti compagni,
  tra' quai conobbi Ettore, ed Enea,
  Cesare armato con gli occhi grifagni.

Because each agrees with me in the name, which the one voice sounded, they do me honour: and therein they do well." *The Heathens*

Thus I saw assembled the goodly school of [those] lord[s] of highest song, [which], like an eagle, soars above the rest.

After they had talked a space together, they turned to me with sign of salutation; and my Master smiled thereat.

And greatly more besides they honoured me; for they made me of their number, so that I was a sixth amid such intelligences.

Thus we went onwards to the light, speaking things which it is well to pass in silence, as it was well to speak there where I was.

We came to the foot of a Noble Castle, seven times circled with lofty Walls, defended round by a fair Rivulet. *The Noble Castle*

This we passed as solid land; through seven gates I entered with those sages; we reached a meadow of fresh verdure.

On it were people with eyes slow and grave, of great authority in their appearance; they spoke seldom, with mild voices. *and its inhabitants*

Thus we retired on one of the sides, into a place open, luminous, and high, so that they could all be seen.

There direct, upon the green enamel, were shewn to me the great spirits, [so that] I glory within myself [for] having seen [them].

I saw Electra with many companions: amongst whom I knew *both* Hector and Æneas; Cæsar armed, with the falcon eyes. *Heroes and Heroines*

Cerchio I. Limbo

Vidi Cammilla e la Pentesilea 124
dall' altra parte, e vidi il re Latino,
che con Lavinia sua figlia sedea.

Vidi quel Bruto che cacciò Tarquino, 127
Lucrezia, Julia, Marzia e Corniglia,
e solo in parte vidi il Saladino.

Poi che innalzai un poco più le ciglia, 130
vidi il maestro di color che sanno,
seder tra filosofica famiglia.

Tutti lo miran, tutti onor gli fanno; 133
quivi vid' io Socrate e Platone,
che innanzi agli altri più presso gli stanno;

Democrito, che il mondo a caso pone, 136
Diogenes, Anassagora e Tale,
Empedocles, Eraclito e Zenone;

e vidi il buono accoglitor del quale, 139
Dioscoride dico: e vidi Orfeo,
Tullio, e Lino, e Seneca morale;

Euclide geometra, e Tolommeo, 142
Ippocrate, Avicenna e Galieno,
Averrois che il gran comento feo.

Io non posso ritrar di tutti appieno: 145
però che sì mi caccia il lungo tema,
che molte volte al fatto il dir vien meno.

La sesta compagnia in due si scema; 148
per altra via mi mena il savio duca,
fuor della queta, nell' aura che trema;

e vengo in parte, ove non è che luca. 151

52-61. Dante follows the legend, probably based on 1 *Peter* iii. 19, and handed down in the *Evang. Nicod.*, according to which Christ descended to Hell in the year 33 (that is to say, fifty-two years after Virgil's death) and liberated certain souls.

I saw Camilla and Penthesilea on the other hand, [and] saw the Latian king, sitting with Lavinia his daughter. **The Heathens**

I saw that Brutus who expelled the Tarquin; Lucretia, Julia, Martia, and Cornelia; and by himself apart, I saw the Saladin.

When I raised my eyelids a little higher, I saw the Master of those that know, sitting amid a philosophic family. **Philosophers**

All regard him; all do him honour; here I saw Socrates and Plato, who before the rest stand nearest to him;

Democritus, who ascribes the world to chance; Diogenes, Anaxagoras, and Thales; Empedocles, Heraclitus, and Zeno;

and I saw the good collector of the qualities, Dioscorides I mean; and saw Orpheus, Tully, [Linus], and Seneca the moralist; **and other great spirits**

Euclid the geometer, and Ptolemæus; Hippocrates, Avicenna, and Galen; Averrhoës, who made the great comment.

I may not paint them all in full: for the long theme so chases me, that many times the word comes short of the reality.

The company of six diminishes to two; by another road the sage guide leads me, out of the quiet, into the trembling air; and I come to a part where there is nought that shines.

68, 69. The genius of the inhabitants of the castle in a measure atones for their unbaptised state.

104, 105. It is difficult to believe that these lines should be accepted as a testimony of Dante's modesty: our poet was distinctly not a modest man. The passage has not yet been satisfactorily explained.

106-110. The symbolism here is not very obvious. Perhaps the castle stands for Philosophy; the seven walls: the liberal virtues (*i.e.*, Prudence, Justice, Fortitude and Temperance, Wisdom, Knowledge and Understanding); the stream: Eloquence; the seven gates: the liberal arts (Grammar, Logic, Rhetoric, Music, Arithmetic, Geometry and Astronomy).

121-126. Electra: the daughter of Atlas and mother of Dardanus, the founder of Troy (*cf. Æn.* viii. 134, *sqq.*, and *De Mon.* ii. 3: 74, 75); Hector and Æneas: the Trojan heroes; Penthesilea, Queen of the Amazons, assisted the Trojans after Hector's death; Camilla died while opposing the Trojans in Italy (*cf. Inf.* i. 107); Latinus and Lavinia: the father-in-law and wife of Æneas; Cæsar is introduced here as a descendant of Æneas (the mythical founder of the Roman Empire).

127, 128. Lucius Junius Brutus brought about the overthrow of Tarquinius Superbus, whose son had dishonoured Collatine's wife Lucretia (B.C. 510); Julia: the daughter of Julius Cæsar and wife of Pompey; Martia: the wife of Cato of Utica (*cf. Purg.* i. 79, *sqq.*); Cornelia: daughter of Publius Cornelius Scipio Africanus Major, and wife of Tiberius Sempronius Graccus, whom she bore two sons, Tiberius and Caius, the famous tribunes (*cf. Par.* xv. 129).

129. The famous Saladin (1137-1193) who was known throughout Europe during the Middle Ages for his munificence and who became the type of the Eastern potentate. He opposed the Crusaders and was defeated by Richard Cœur de Lion.

131. Aristotle.

134. Plato's influence in the Middle Ages was not nearly so great as that of Aristotle.

136-138. Early Greek philosophers (7th-4th centuries B.C.).

139-144. Dioscorides (author of a medical work, treating of the qualities of plants), Hippocrates and Galen were Greek physicians; Orpheus and Linus: mythical Greek singers and poets; Tullius is, of course, Cicero, and Seneca, the writer whose ethical works were much read in the Middle Ages; Ptolemy's astronomical system was generally accepted throughout the Middle Ages and adopted by Dante; Avicenna (980-1037) and Averrhoes (12th century): Arabian physicians and philosophers, both of whom wrote commentaries on Aristotle (the former one on Galen, too). Averrhoes' work was translated into Latin *ca.* 1250, and enjoyed a great vogue in Europe, where it was largely instrumental in bringing about the revival of Aristotle's philosophy.

THE Second Circle, or proper commencement of Hell; and Minos, the Infernal Judge, at its entrance (1-24). It contains the souls of Carnal sinners; and their punishment consists in being driven about incessantly, in total darkness, by fierce winds (25-51). First amongst them comes Semiramis, the Babylonian queen. Dido, Cleopatra, Helena, Achilles, Paris, and a great multitude of others, pass

Cerchio II. Così discesi del cerchio primaio
  giù nel secondo, che men loco cinghia,
  e tanto più dolor, che pugne a guaio.
Stavvi Minos orribilmente, e ringhia; 4
  esamina le colpe nell' entrata,
  giudica e manda, secondo che avvinghia.
Dico, che quando l' anima mal nata 7
  li vien dinanzi, tutta si confessa;
  e quel conoscitor delle peccata
vede qual loco d' inferno è da essa; 10
  cignesi colla coda tante volte,
  quantunque gradi vuol che giù sia messa.
Sempre dinanzi a lui ne stanno molte: 13
  vanno a vicenda ciascuna al giudizio;
  dicono e odono, e poi son giù volte.
"O tu, che vieni al doloroso ospizio," 16
  disse Minos a me, quando mi vide,
  lasciando l' atto di cotanto ufizio,
"guarda com' entri, e di cui tu ti fide; 19
  non t' inganni l' ampiezza dell' entrare."
  E il duca mio a lui: "Perchè pur gride?
Non impedir lo suo fatale andare: 22
  vuolsi così colà, dove si puote
  ciò che si vuole, e più non dimandare."

in succession. Dante is overcome and bewildered with pity at the sight of them (52-72), when his attention is suddenly attracted to two Spirits that keep together, and seem strangely light upon the wind. He is unable to speak for some time, after finding that it is Francesca of Rimini, with her lover Paolo; and falls to the ground, as if dead, when he has heard their painful story (73-142).

Thus I descended from the first circle down into the second, which encompasses less space, and so much greater pain, that it stings to wailing. **The Carnal Sinners**

There Minos sits horrific, and grins: examines the crimes upon the entrance; judges, and sends according as he girds himself. **Minos**

I say, that when the ill-born spirit comes before him, it confesses all; and that sin-discerner

sees what place in hell is for it, *and* with his tail makes as many circles round himself as the degrees he will have it to descend.

Always before him stands a crowd of them; they go each in its turn to judgment; they tell, and hear; and then are whirled down.

"O thou who comest to the abode of pain!" said Minos to me, when he saw me leaving the act of that great office;

"look how thou enterest, and in whom thou trustest; let not the wideness of the entrancy deceive thee." And my guide to him: "Why criest thou too?

Hinder not his fated going; thus it is willed there where what is willed can be done: and ask no more."

Cerchio II. Ora incomincian le dolenti note
a farmisi sentire; or son venuto
là dove molto pianto mi percuote.
Io venni in loco d' ogni luce muto,
che mugghia, come fa mar per tempesta,
se da contrari venti è combattuto.
La bufera infernal, che mai non resta,
mena gli spirti con la sua rapina;
voltando e percotendo li molesta.
Quando giungon davanti alla ruina,
quivi le strida, il compianto e il lamento;
bestemmian quivi la virtù divina.
Intesi, che a così fatto tormento
enno dannati i peccator carnali,
che la ragion sommettono al talento.
E come gli stornei ne portan l' ali,
nel freddo tempo, a schiera larga e piena:
così quel fiato gli spiriti mali;
di qua, di là, di giù, di su gli mena.
Nulla speranza gli comforta mai,
non che di posa, ma di minor pena.
E come i gru van cantando lor lai,
facendo in aer di sè lunga riga;
così vid' io venir, traendo guai,
ombre portate dalla detta briga;
per ch' io dissi: "Maestro, chi son quelle
genti, che l' aura nera sì gastiga?"
"La prima di color, di cui novelle
tu vuoi saper," mi disse quegli allotta,
"fu imperatrice di molte favelle.
A vizio di lussuria fu sì rotta,
che libito fe' licito in sua legge
per torre il biasmo, in che era condotta.

Now begin the doleful notes to reach me; now am I come where much lamenting strikes me.

The Carnal Sinners

I came into a place void of all light, which bellows like the sea in tempest, when it is combated by warring winds.

The hellish storm, which never rests, leads the spirits with its sweep; whirling, and smiting it vexes them.

Their punishment

When they arrive before the ruin, there the shrieks, the moanings, and the lamentation; there they blaspheme the divine power.

I learnt that to such torment [are] doomed the carnal sinners, who subject reason to lust.

And as their wings bear along the starlings, at the cold season, in large and crowded troop: so that blast, the evil spirits;

hither, thither, down, up, it leads them. No hope ever comforts them, not of rest but *even* of less pain.

And as the cranes go chanting their lays, making a long streak of themselves in the air: so I saw the shadows come, uttering wails,

borne by that strife *of winds*; whereat I said: "Master who are those people, whom the black air thus lashes?"

"The first of these concerning whom thou seekest to know," he then replied, "was Empress of many tongues.

Virgil names the spirits

With the vice of luxury she was so broken, that she made lust and law alike in her decree, to take away the blame she had incurred.

Cerchio II.

Ell' è Semiramis, di cui si legge,
che succedette a Nino, e fu sua sposa;
tenne la terra, che il Soldan corregge.
L' altra è colei, che s' ancise amorosa,
e ruppe fede al cener di Sicheo;
poi è Cleopatras lussuriosa.
Elena vedi, per cui tanto reo
tempo si volse; e vedi il grande Achille,
che con amore al fine combatteo;
vedi Paris, Tristano"; e più di mille
ombre mostrommi, e nominommi a dito,
ch' amor di nostra vita dipartille.
Poscia ch' io ebbi il mio dottore udito
nomar le donne antiche e i cavalieri,
pietà mi giunse, e fui quasi smarrito.
Io cominciai: "Poeta, volentieri
parlerei a que' duo, che insieme vanno,
e paion sì al vento esser leggieri."
Ed egli a me: "Vedrai, quando saranno
più presso a noi; e tu allor li prega
per quell' amor che i mena; e quei verranno."
Sì tosto come il vento a noi li piega,
mossi la voce: "O anime affannate,
venite a noi parlar, s' altri nol niega."
Quali colombe, dal disio chiamate,
con l' ali alzate e ferme al dolce nido
vengon per l' aër dal voler portate:
cotali uscir della schiera ov' è Dido,
a noi venendo per l' aer maligno,
sì forte fu l' affettuoso grido.
"O animal grazioso e benigno,
che visitando vai per l' aer perso
noi che tignemmo il mondo di sanguigno;

She is Semiramis, of whom we read that she succeeded Ninus, and was his spouse; she held the land which the Soldan rules. The Carnal Sinners

That other is she who slew herself in love, and broke faith to the ashes of Sichæus; next comes luxurious Cleopatra.

Helena [see], for whom so long a time of ill revolved; and [see] the great Achilles, who fought at last with love;

[see] Paris, Tristan"; and more than a thousand shades he shewed to me, and *pointing* with his finger, named [to me those] whom love *had* parted from our life.

After I had heard my teacher name the olden dames and cavaliers, pity [came over] me, and I was as if bewildered.

I began: "Poet, willingly would I speak with those two that go together, and seem so light upon the wind." Paolo and Francesca

And he to me: "Thou shalt see when they are nearer to us; and do thou then entreat them by that love, which leads them; and they will come."

Soon as the wind bends them to us, I raise[d] my voice: "O wearied souls! come to speak with us, if none denies it."

As doves called by desire, with [raised] and steady wings [come] through the air to their loved nest, borne by their will:

so those spirits issued from the band where Dido is, coming to us through the malignant air; such was the force of my affectuous cry.

"O living creature, gracious and benign! that goest through the black air, visiting us who stained the earth with blood; Francesca speaks

Cerchio II. se fosse amico il re dell' universo, 91
noi pregheremmo lui per la tua pace,
poi che hai pietà del nostro mal perverso.
Di quel che udire e che parlar ti piace 94
noi udiremo e parleremo a vui,
mentrechè il vento, come fa, ci tace.
Siede la terra, dove nata fui, 97
su la marina dove il Po discende
per aver pace co' seguaci sui.
Amor, che al cor gentil ratto s' apprende, 100
prese costui della bella persona
che mi fu tolta, e il modo ancor m' offende.
Amor, che a nullo amato amar perdona, 103
mi prese del costui piacer sì forte,
che, come vedi, ancor non m' abbandona.
Amor condusse noi ad una morte; 106
Caina attende chi vita ci spense."
Queste parole da lor ci fur porte.
Da che io intesi quelle anime offense, 109
chinai il viso, e tanto il tenni basso,
finchè il poeta mi disse: "Che pense?"
Quando risposi, cominciai: "O lasso, 112
quanti dolci pensier, quanto disio
menò costoro al doloroso passo!"
Poi mi rivolsi a loro, e parlai io, 115
e cominciai: "Francesca, i tuoi martiri
a lagrimar mi fanno tristo e pio.
Ma dimmi: al tempo de' dolci sospiri, 118
a che e come concedette amore,
che conosceste i dubbiosi desiri?"
Ed ella a me: "Nessun maggior dolore, 121
che ricordarsi del tempo felice
nella miseria: e ciò sa il tuo dottore.

The Carnal Sinners

If the King of the Universe were our friend, we would pray him for thy peace; seeing that thou hast pity of our perverse misfortune.

Of that which it pleases thee to hear and to speak, we will hear and speak with you, whilst the wind, as now, is silent [for us].

The town, where I was born, sits on the shore, where Po descends to rest with his attendant *streams*.

Love, which is quickly caught in gentle heart, took him with the fair body of which I was bereft; and the manner still afflicts me.

Love, which to no loved one permits excuse for loving, took me so strongly with delight in him, that, as thou seest, even now it leaves me not.

Love led us to one death; Caïna waits for him who quenched our life." These words from them were offered to us.

After I had heard those wounded souls, I bowed my face, and held it low until the Poet said to me: "What art thou thinking of?"

When I answered, I began: "Ah me! what sweet thoughts, what longing led them to the woful pass!"

Dante questions Francesca

Then I turned again to them; and I spoke, and began: "Francesca, thy torments make me weep with grief and pity.

But tell me: in the time of the sweet sighs, by what and how love granted you to know the dubious desires?"

Her reply

And she to me: "*There is* no greater pain than to recall a happy time in wretchedness; and this thy teacher knows.

Cerchio II. Ma se a conoscer la prima radice 124
del nostro amor tu hai cotanto affetto,
farò come colui che piange e dice.

Noi leggevamo un giorno per diletto 127
di Lancillotto, come amor lo strinse;
soli eravamo e senza alcun sospetto.

Per più fiate gli occhi ci sospinse 130
quella lettura, e scolorocci il viso;
ma solo un punto fu quel che ci vinse.

Quando leggemmo il disiato riso 133
esser baciato da cotanto amante,
questi, che mai da me non fia diviso,

la bocca mi baciò tutto tremante: 136
Galeotto fu il libro, e chi lo scrisse;
quel giorno più non vi leggemmo avante."

Mentre che l' uno spirto questo disse, 139
l' altro piangeva sì, che di pietade
io venni men così com' io morisse;

e caddi, come corpo morto cade. 142

52-60. According to Orosius, Semiramis succeeded her husband Ninus as ruler of Assyria. She was known for her licentious character. Dante appears to have confused the ancient kingdom of Assyria or Babylonia in Asia with the Babylon in Egypt, for only the latter was ruled by the Sultan. Or perhaps he followed a tradition according to which Ninus conquered Egypt. The mention of the *molte favelle* in verse 54 is probably due to the fact that Babylon and Babel were commonly held to be identical.

61, 62. Dido, Queen of Carthage, fell in love with Æneas, after the death of her husband Sichæus, to whose memory she had sworn eternal fidelity. When Æneas left her to go to Italy, she slew herself on a funeral pyre (*Æn.* iv.).

63. Cleopatra, Queen of Egypt, the mistress of Cæsar and Antony.

The Carnal Sinners

But if thou hast such desire to learn the first root of our love, I will do like one who weeps and tells.

One day, for pastime, we read of Lancelot, how love constrained him; we were alone, and without all suspicion.

Several times that reading urged our eyes to meet, and changed the colour of our faces; but one moment alone it was that overcame us.

When we read how the fond smile was kissed by such a lover, he, who shall never be divided from me,

kissed my mouth all trembling: the book, and he who wrote it, was a Galeotto; that day we read in it no farther."

Whilst the one spirit thus spake, the other wept so, that I fainted with pity, as if I had been dying; and fell, as a dead body falls.

64, 65 and 67. Helen, the wife of Menelaus, King of Sparta, was carried off by Paris of Troy, and was thus the cause of the Trojan war.

65, 66. According to medieval legend, Achilles was slain by Paris in a Trojan temple, whither he had gone with the intention of marrying Paris' sister Polyxena, who had been promised him as a reward if he would join the Trojans.

67. Tristan of Lyonesse, one of King Arthur's knights, who loved Yseult, the wife of his uncle, King Mark of Cornwall, and was killed by the outraged husband.

73-142. Francesca, daughter of Guido Vecchio da Polenta (and aunt of the Guido Novello at whose court in Ravenna, Dante found his last refuge), was, for political reasons married to Gianciotto, the deformed son of Malatesta da Verrucchio, Lord of Rimini (*ca.* 1275). About ten years later Gianciotto, having

surprised his wife with his younger brother Paolo, stabbed the guilty pair. These are the bald historical facts, to which legend early began to add romantic details, tampering not only with the dates of the events and the ages of the persons concerned, but with the actual facts. Thus, it is quite possible that Paolo took part in the preliminary negotiations connected with his brother's marriage; but this circumstance was utilised in such a way as to make it appear as though Francesca actually went through the ceremony of marriage with the handsome Paolo, and did not discover the trick till it was too late. Dante followed this tradition, as is proved by verse 102.

97-99. Ravenna, situated close by the shore of the Adriatic Sea, at the mouth of the Po.

107. The region of Hell reserved for those who had slain a relative (see below, Canto xxxii.).

121-123. Although these words are translated liter-

ally from Boethius, and although we know that Dante had made a special study of Boethius, yet we cannot well identify the *dottore* with this philosopher: for how can we be expected to assume that Francesca was acquainted with these two facts? The reference is probably to Virgil, and to his position in Limbo.

127-137. The passage in the Old French version of the Lancelot Romance which alone contains all the details given by Dante, here and in *Par.* xv. 13-15, is now known, thanks to Mr Paget Toynbee. That Dante was acquainted with the Old French poems dealing with the *matière de Bretagne* is proved by *De Vulg. El.* i. 10: 12-20.

137. *Galeotto* synonymous with "pandar": for, in the Old French poem, Gallehault renders Lancelot and Guinivere the same service that Pandarus rendered Troilus and Cressida, according to the Trojan legend.

ON recovering his senses, Dante gazes round, and finds himself in the midst of new torments, and a new kind of sinners. During his swoon (as at the river Acheron), he has been transported, from the tempests and precipices of the second, into the Third Circle. It is the place appointed for Epicures and Gluttons, who set their hearts upon the lowest species of sensual gratification. An unvarying, eternal storm of heavy hail, foul water, and snow, pours down upon them. They are all lying prostrate on the ground; and the three-headed monster Cerberus keeps barking over

Cerchio III. Al tornar della mente, che si chiuse
dinanzi alla pietà de' duo cognati,
che di tristizia tutto mi confuse,
nuovi tormenti e nuovi tormentati 4
mi veggio intorno, come ch' io mi muova,
e ch' io mi volga, e come ch' io mi guati.
Io sono al terzo cerchio della piova 7
eterna, maledetta, fredda e greve;
regola e qualità mai non l' è nova.
Grandine grossa, e acqua tinta, e neve 10
per l' aer tenebroso si riversa;
pute la terra che questo riceve.
Cerbero, fiera crudele e diversa, 13
con tre gole caninamente latra
sovra la gente che quivi è sommersa.
Gli occhi ha vermigli, e la barba unta ed atra, 16
e il ventre largo, e unghiate le mani;
graffia gli spirti, gli scuoia, ed isquatra.
Urlar gli fa la pioggia come cani; 19
dell' un de lati fanno all' altro schermo;
volgonsi spesso i miseri profani.

them and rending them (1-36). The shade of a citizen of Florence, who had been nicknamed Ciacco (Pig), eagerly sits up as the Poets pass; and from him Dante hears of various events, that await the two parties by which the city is divided and distracted (37-99). After leaving Ciacco, the Poets have still some way to go in the disgusting circle, but notice nothing more in it. They wade on slowly in the mixture of the Shadows and the rain, talking of the great Judgment and Eternity, till they find Plutus at the next descent (100-115).

On sense returning, which closed itself before the misery of the two kinsfolk that stunned me all with sadness, **The Gluttonous**

I discern new torments, and new tormented *souls*, whithersoever I move, and turn, and gaze.

I am in the Third Circle, *that* of the eternal, accursed, cold, and heavy rain; its [law] and quality is never new.

Large hail, and turbid water, and snow, [pour down] through the darksome air; the ground, on which it falls, emits a putrid smell. **Their punishment**

Cerberus, a monster fierce and strange, with three throats, barks dog-like over those that are immersed in it. **Cerberus**

His eyes are red, his beard [greasy] and black, his belly wide, and clawed his hands; he clutches the spirits, flays, and piecemeal rends them.

The rain makes them howl like dogs; with one side they screen the other; they often turn themselves, the impious wretches.

Cerchio III.

Quando ci scorse Cerbero, il gran vermo,
le bocche aperse, e mostrocci le sanne;
non avea membro che tenesse fermo.
E il duca mio distese le sue spanne,
prese la terra, e con piene le pugna
la gittò dentro alle bramose canne.
Qual è quel cane che abbaiando agugna,
e si racqueta poi che il pasto morde,
chè solo a divorarlo intende e pugna:
cotai se fecer quelle facce lorde
dello demonio Cerbero che introna
l' anime sì, ch' esser vorrebber sorde.
Noi passavam su per l' ombre, che adona
la greve pioggia, e ponevam le piante
sopra lor vanità, che par persona.
Elle giacean per terra tutte quante,
fuor d' una che a seder si levò, ratto
ch' ella ci vide passarsi davante.
"O tu, che se' per questo inferno tratto,"
mi disse, "riconoscimi, se sai;
tu fosti, prima ch' io disfatto, fatto."
Ed io a lei: "L' angoscia che tu hai
forse ti tira fuor della mia mente,
sì che non par ch' io ti vedessi mai.
Ma dimmi chi tu se', che in sì dolente
luogo se' messa, ed a sì fatta pena,
che s' altra è maggio, nulla è sì spiacente."
Ed egli a me: "La tua città, ch' è piena
d' invidia sì, che già trabocca il sacco,
seco mi tenne in la vita serena.
Voi, cittadini, mi chiamaste Ciacco:
per la dannosa colpa della gola,
come tu vedi, alla pioggia mi fiacco;

When Cerberus, the great Worm, perceived us, he opened his mouths and shewed his tusks: no limb of him kept still. The Gluttonous

My Guide, spreading his palms, took up earth; and, with full fists, cast it into his ravening gullets.

As the dog, that barking craves, and grows quiet when he bites his food, for he strains and battles only to devour it:

so did those squalid visages of Cerberus the Demon, who thunders on the spirits so, that they would fain be deaf.

We passed over the shadows whom the heavy rain subdues; and placed our soles upon their emptiness, which seems a body.

They all were lying on the ground save one, who sat up forthwith when he saw us pass before him. Ciacco

"O thou, who through this Hell art led," he said to me, "recognise me if thou mayest; thou wast made before I was unmade."

And I to him: "The anguish which thou hast, perhaps withdraws thee from my memory, so that it seems not as if I ever saw thee.

But tell me who art thou, that art put in such a doleful place, and in such punishment; that, though other may be greater, none is so displeasing."

And he to me: "Thy city, which is so full of envy that the sack already overflows, contained me in the clear life.

You, citizens, called me Ciacco: for the baneful crime of gluttony, as thou seest, I languish in the rain;

Cerchio III. ed io anima trista non son sola, 55
chè tutte queste a simil pena stanno
per simil colpa"; e più non fe' parola.
Io gli risposi: "Ciacco, il tuo affanno 58
mi pesa sì, ch' a lagrimar m' invita;
ma dimmi, se tu sai, a che verranno
li cittadin della città partita? 61
s' alcun v' è giusto; e dimmi la cagione,
perchè l' ha tanta discordia assalita."
Ed egli a me: "Dopo lunga tenzone 64
verranno al sangue, e la parte selvaggia
caccerà l' altra con molta offensione.
Poi appresso convien che questa caggia 67
infra tre soli, e che l' altra sormonti
con la forza di tal, che testè piaggia.
Alto terrà lungo tempo le fronti, 70
tenendo l' altra sotto gravi pesi,
come che di ciò pianga, e che ne adonti.
Giusti son duo, ma non vi sono intesi; 73
superbia, invidia ed avarizia sono
le tre faville ch' hanno i cuori accesi."
Qui pose fine al lacrimabil suono. 76
Ed io a lui: "Ancor vo' che m' insegni,
e che di più parlar mi facci dono.
Farinata e il Tegghiaio, che fur sì degni, 79
Jacopo Rusticucci, Arrigo e il Mosca,
e gli altri, che a ben far poser gl' ingegni,
dimmi ove sono, e fa ch' io li conosca: 82
chè gran desio mi stringe di sapere,
se il ciel gli addolcia o l' inferno gli attosca."
E quegli: "Ei son tra le anime più nere; 85
diversa colpa giù gli aggrava al fondo:
se tanto scendi, gli potrai vedere.

and I, wretched spirit, am not alone, since all these for like crime are in like punishment"; and more he said not. The Gluttonous

I answered him: "Ciacco, thy sore distress weighs upon me so, that it bids me weep; but tell me, if thou canst,

what the citizens of the divided city shall come to? if any one in it be just; and tell me the reason why such discord has assailed it."

And he to me: "After long contention, they shall come to blood, and the party of the woods shall expel the other with much offence. Ciacco's Prophecy

Then it behoves this to fall within three suns, and the other to prevail through the force of one who now keeps tacking.

It shall carry its front high for a long time, keeping the other under heavy burdens, however it may weep thereat and be ashamed.

Two are just; but are not listened to there; Pride, Envy, and Avarice are the three sparks which have set the hearts *of all* on fire."

Here he ended the lamentable sound. And I to him: "Still I wish thee to instruct me, and to bestow a little farther speech on me.

Farinata and Tegghiaio, who were so worthy; Jacopo Rusticucci, Arrigo and Mosca, and the rest who set their minds on doing good;

tell me where they are, and give me to know them: for great desire urges me to learn whether Heaven soothes or Hell empoisons them."

And he *to me*: "They are amongst the blackest spirits; a different crime weighs them downwards to the bottom; shouldst thou descend so far, thou mayest see them.

Cerchio III.

Ma quando tu sarai nel dolce mondo,
pregoti che alla mente altrui mi rechi ;
più non ti dico, e più non ti rispondo."
Gli diritti occhi torse allora in biechi ;
guardommi un poco ; e poi chinò la testa ;
cadde con essa a par degli altri ciechi.
E il duca disse a me : "Più non si desta
di qua dal suon dell' angelica tromba ;
quando verrà la nimica podesta,
ciascun ritroverà la trista tomba,
ripiglierà sua carne e sua figura,
udirà quel che in eterno rimbomba."
Sì trapassammo per sozza mistura
dell' ombre e della pioggia, a passi lenti,
toccando un poco la vita futura.
Per ch' io dissi : "Maestro, esti tormenti
cresceranno ei dopo la gran sentenza,
o fien minori, o saran sì cocenti ?"
Ed egli a me : "Ritorna a tua scienza,
che vuol, quanto la cosa è più perfetta,
più senta il bene, e così la doglienza.
Tuttochè questa gente maledetta
in vera perfezion giammai non vada,
di là, più che di qua, essere aspetta."
Noi aggirammo a tondo quella strada,
parlando più assai ch' io non ridico ;
venimmo al punto dove si digrada ;
quivi trovammo Pluto il gran nemico.

38. This person, nicknamed Ciacco ("Hog"), was noted for his gluttony ; his redeeming feature appears to have been a ready wit. He is said to have died in 1286 (see *v.* 42).

60. It is not till later in his journey (see below,

But [when thou shalt be in] the sweet world, I pray thee recall me to the memory of men; more I tell thee not, and more I answer not." The Gluttonous

Therewith he writhed his straight eyes asquint; looked at me a little; then bent his head, and fell down with it like his blind companions.

And my Guide said to me: "He wakes no more until the angel's trumpet sounds; when the adverse Power shall come, The Day of Judgment

each shall revisit his sad grave; shall resume his flesh and form; shall hear that which resounds to all eternity."

Thus passed we through the filthy mixture of the shadows and the rain, with paces slow, touching a little on the future life.

Wherefore I said: "Master, shall these torments increase after the great Sentence, or grow less, or remain as burning?"

And he to me: "Return to thy science, which has it, that the more a thing is perfect, the more it feels pleasure and likewise pain.

Though these accursed people never attain to true perfection, yet they [look to] be nearer it after than before."

We went round along that road, speaking much more than I repeat; we reached the point where the descent begins; here found we Plutus, the great enemy.

Canto x. 100, *sqq.*) that Dante learns to what extent the souls in Hell are able to foresee future events.

64-69. These verses contain, in brief, the political history of Florence from 1300-1302 (see Gardner, pp. 18-23). The Black and White Guelfs, headed by

Corso Donati and Vieri de' Cerchi, respectively, came to blows on May 1, 1300. In May 1301, the Whites (*parte selveggia*, that is, either "party of the woods": because the Cerchi came from the wooded district of Val di Sieve, in the Mugello; or "wild" party: as opposed to the more aristocratic faction of the Donati) expelled the Blacks. But, with the covert aid of Boniface VIII. (verse 69), the Blacks soon gained the upper hand, and drove their rivals from the city. The last important decrees of exile against the Whites were signed in the latter half of 1302; and their decisive defeat took place in the first quarter of 1303; both of which dates fall within the third year (see verse 68) from the time at which Ciacco is speaking (*cf. Purg.* xx. 70-78).

70. *lungo tempo.* Dante did not live to see his party triumph.

73. Probably Dante himself, and his friend Guido Cavalcanti (for whom see *Inf.* x. 60, *note*).

85-87. For Farinata, see below, Canto x.; for Tegghiaio and Rusticucci: Canto xvi.; and for Mosca: Canto xxviii. Arrigo is not mentioned again; but, according to the old commentators, he was one of Mosca's fellow-conspirators, and is therefore presumably punished in the same circle.

94-99. The Last Judgment (see *Matthew* xxv. 31, *sqq.*). The *nimica podesta* is, of course, Christ, the enemy of the wicked.

106-111. These lines are clear when taken in conjunction with verse 98 and with *Par.* xiv. 45, (see *note*). *Tua scienza* is the doctrine of Aristotle (as incorporated in Thomas Aquinas).

115. It seems probable that Dante, following the general medieval tradition (traces of which appear even in classical times) did not distinguish clearly between Pluto, the God of the lower regions, and Plutus, the God of riches.

INFERNO

PLUTUS, the ancient god of riches, whom the Poets find on the brink of the Fourth Circle, swells with rage and astonishment when he sees them about to enter it; and succeeds in uttering some strange words. Virgil, with brief and sharp reproof, makes him collapse and fall to the ground (1-15). In this circle—divided into two halves—the Poets find two separate classes of spirits, that are coming in opposite directions, rolling large dead Weights, smiting these against one another; and then, with bitter mutual reproaches, each turning round his Weight, and rolling it backwards, till all meet and smite again, "at the other joust," or other end of the two Half-circles (16-35). It is the souls of the Prodigal and Avaricious that have this punishment. In the left semicircle, which is occupied by the avaricious, Dante notices many that are tonsured; and is told that they were

Cerchio IV. "Pape Satan, pape Satan aleppe,"
cominciò Pluto colla voce chioccia;
e quel Savio gentil, che tutto seppe,
disse per confortarmi: "Non ti noccia 4
la tua paura, chè, poder ch' egli abbia,
non ti torrà lo scender questa roccia."
Poi si rivolse a quella enfiata labbia, 7
e disse: "Taci, maledetto lupo!
consuma dentro te con la tua rabbia.
Non è senza cagion l' andare al cupo: 10
vuolsi nell' alto, là dove Michele
fe' la vendetta del superbo strupo."
Quali dal vento le gonfiate vele 13
caggiono avvolte, poichè l' alber fiacca:
tal cadde a terra la fiera crudele.

once High Dignitaries of his Church, but have now grown so dim, that it would be vain to think of recognising any of them (36-66). After speaking of Fortune and the things committed to her charge, the Poets hasten across the circle to the next descent (67-99). Upon its brink they find a stream of dark water, gushing down through a cleft, which it has worn out for itself; and they accompany this water till it forms a marsh called Styx, which occupies the Fifth Circle. In this Marsh they see spirits, all muddy and naked, assailing and tearing each other (100 to 114). These are the souls of the Wrathful. Beneath them, and covered with the black mud, are the souls of the Gloomy-sluggish, gurgling in their throats a dismal chant (115-126). The Poets, after going a long way round the edge of the loathsome pool, come at last to the foot of a high tower (127-130).

The Avaricious and the Prodigal. Plutus

"Pape Satan! pape Satan, aleppe!" began Plutus, with clucking voice; and that gentle Sage, who knew all,

said, comforting me: "Let not thy fear hurt thee: for, whatever power he have, he shall not hinder [thee] from descending this rock."

Then he turned himself to that inflated visage, and said: "Peace, cursed Wolf! consume thyself internally with thy *greedy* rage.

Not without cause is our journey to the deep: it is willed on high, [there] where Michael took vengeance of the proud adultery."

As sails, swelled by the wind, fall entangled when the mast breaks: so fell that cruel monster to the ground.

Cerchio IV

Così scendemmo nella quarta lacca, 16
prendendo più della dolente ripa,
che il mal dell' universo tutto insacca.
Ahi giustizia di Dio! tante chi stipa 19
nuove travaglie e pene, quante io viddi?
e perchè nostra colpa sì ne scipa?
Come fa l' onda là sovra Cariddi, 22
che si frange con quella in cui s' intoppa:
così convien che qui la gente riddi.
Qui vidi gente più che altrove troppa, 25
e d' una parte e d' altra, con grandi urli,
voltando pesi per forza di poppa;
percotevansi incontro, e poscia pur lì 28
si rivolgea ciascun, voltando a retro,
gridando: "Perchè tieni?" e "Perchè burli?"
Così tornavan per lo cerchio tetro, 31
da ogni mano all' opposito punto,
gridandosi anche loro ontoso metro.
Poi si volgea ciascun, quand' era giunto, 34
per lo suo mezzo cerchio, all' altra giostra.
Ed io che avea lo cor quasi compunto,
dissi: "Maestro mio, or mi dimostra 37
che gente è questa; e se tutti fur cherci
questi chercuti alla sinistra nostra."
Ed egli a me: "Tutti quanti fur guerci 40
sì della mente in la vita primaia,
che con misura nullo spendio ferci.
Assai la voce lor chiaro l' abbaia, 43
quando vengono a' duo punti del cerchio,
ove colpa contraria li dispaia.
Questi fur cherci, che non han coperchio 46
piloso al capo, e Papi e Cardinali,
in cui usa avarizia il suo soperchio."

[Thus] we descended into the fourth concavity, taking in more of the dismal bank, which shuts up all the evil of the universe.

The Avaricious and the Prodigal

Ah, Justice Divine! who shall tell in few the many fresh pains and travails that I saw? and why does guilt of ours thus waste us?

Their punishment

As does the surge, there above Charybdis, that breaks itself against the surge wherewith it meets: so have the people here to counter-dance.

Here saw I too many more than elsewhere, both on the one side and on the other, with loud howlings, rolling weights by force of chests;

they smote against each other, and then each wheeled round just there, rolling aback, shouting, "Why holdest thou?" and "Why throwest thou away?"

Thus they returned along the gloomy circle, on either hand, to the opposite point, [again] shouting [at each other] their reproachful measure.

Then every one, when he had reached it, turned through his half-circle towards the other joust. And I, who felt my heart as it were stung,

said: "My Master, now shew me what people these are; and whether all those tonsured on our left were of the clergy."

And he to me: "In their first life, all were so squint-eyed in mind, that they made no expenditure in it with moderation.

Most clearly do their voices bark out this, when they come to the two points of the circle, where contrary guilt divides them.

These were Priests, that have not hairy covering on their heads, and Popes and Cardinals, in whom avarice does its utmost."

Cerchio IV. Ed io: "Maestro, tra questi cotali
dovrei io ben riconoscere alcuni,
che furo immondi di cotesti mali."

Ed egli a me: "Vani pensieri aduni:
la sconoscente vita, che i fe' sozzi,
ad ogni conoscenza or li fa bruni.

In eterno verranno agli due cozzi;
questi risurgeranno del sepulcro
col pugno chiuso, e questi co' crin mozzi.

Mal dare, e mal tener lo mondo pulcro
ha tolto loro, e posti a questa zuffa;
qual ella sia, parole non ci appulcro.

Or puoi, figliuol, veder la corta buffa
de' ben, che son commessi alla Fortuna,
per che l' umana gente si rabbuffa.

Chè tutto l' oro, ch' è sotto la luna,
e che già fu, di queste anime stanche
non poterebbe farne posar una.

"Maestro," dissi lui, "or mi di' anche:
questa Fortuna, di che tu mi tocche,
che è, che i ben del mondo ha sì tra branche?"

E quegli a me: "O creature sciocche,
quanta ignoranza è quella che vi offende!
Or vo' che tu mia sentenza ne imbocche.

Colui, lo cui saver tutto trascende,
fece li cieli, e diè lor chi conduce,
sì ch' ogni parte ad ogni parte splende,

distribuendo ugualmente la luce;
similemente agli splendor mondani
ordinò general ministra e duce,

che permutasse a tempo li ben vani,
di gente in gente, e d' uno in altro sangue,
oltre la difension de' senni umani:

And I: "Master, among this set, I surely ought to recognise some that were defiled by these evils." **The Avaricious and the Prodigal**

And he to me: "Vain thoughts combinest thou: their undiscerning life, which made them sordid, now makes them *too* obscure for any recognition.

To all eternity they shall continue butting one another; these shall arise from their graves with closed fists; and these with hair shorn off.

Ill-giving, and ill-keeping, has deprived them of the bright world, and put them to this conflict; what a *conflict* it is, I adorn no words to tell.

But thou, my Son, mayest [now] see the brief mockery of the goods that are committed unto Fortune, for which the human kind contend with one another.

For all the gold that is beneath the moon, or ever was, could not give rest to a single one of these weary souls.

"Master," I said to him, "now tell me also: this Fortune, of which thou hintest to me; what is she, that has the good things of the world thus within *her* clutches?" **Dame Fortune**

And he to me: "O foolish creatures, how great is this ignorance that falls upon ye! Now I wish thee to receive my judgment of her.

He whose wisdom is transcendent over all, made the heavens and gave them guides, so that every part shines to every part,

equally distributing the light; in like manner, for worldly splendours, he ordained a general minister and guide,

to change betimes the vain possessions, from people to people, and from one kindred to another, beyond the hindrance of human wisdom:

Cerchio IV. per ch' una gente impera, e l' altra langue, 82
seguendo lo giudicio di costei,
che è occulto, come in erba l' angue.
Vostro saver non ha contrasto a lei : 85
ella provvede, giudica, e persegue
suo regno, come il loro gli altri Dei.
Le sue permutazion non hanno triegue ; 88
necessità la fa esser veloce ;
sì spesso vien chi vicenda consegue.
Quest' è colei, ch' è tanto posta in croce 91
pur da color, che le dovrian dar lode,
dandole biasmo a torto e mala voce.
Ma ella s' è beata, e ciò non ode : 94
con l' altre prime creature lieta
volve sua spera, e beata si gode.
Or discendiamo omai a maggior pieta ; 97
già ogni stella cade, che saliva
quando mi mossi, e il troppo star si vieta."
Cerchio V. Stige. Noi ricidemmo il cerchio all' altra riva 100
sopra una fonte, che bolle, e riversa
per un fossata che da lei diriva.
L' acqua era buia assai vie che persa ; 103
e noi, in compagnia dell' onde bige,
entrammo giù per una via diversa.
Una palude fa, che ha nome Stige, 106
questo tristo ruscel, quando è disceso
al piè delle maligne piagge grige.
Ed io, che di mirar mi stava inteso, 109
vidi genti fangose in quel pantano,
ignude tutte, e con sembiante offeso.
Questi si percotean non pur con mano, 112
ma con la testa, e col petto, e co' piedi,
troncandosi coi denti a brano a brano.

hence one people commands, another languishes; obeying her sentence, which is hidden like the serpent in the grass. **The Avaricious and the Prodigal**

Your knowledge cannot understand her: she provides, judges, and maintains her kingdom, as the other Gods do theirs.

Her permutations have no truce; necessity makes her be swift; [thus he comes] oft [who doth a] change [obtain].

This is she, who is so much reviled, even by those who ought to praise her, *when* blaming her wrongfully, and with evil words.

But she is in bliss, and hears it not: with the other Primal Creatures joyful, she wheels her sphere, and tastes her blessedness.

But let us now descend to greater misery; already every star is falling, that was ascending when [I set out] and to stay too long is not permitted."

We crossed the circle, to the other bank, near a fount, that boils and pours down through a cleft, which it has formed. **The Wrathful and the Sullen**

The water was darker far than perse; and we, accompanying the dusky waves, entered down by a strange path.

This dreary streamlet makes a Marsh, that is named Styx, when it has descended to the foot of the grey malignant shores.

And I, who stood intent on looking, saw muddy people in that bog, all naked and with a look of anger. **Their punishment**

They were smiting each other, not with hands only, but with head, and with chest, and with feet; maiming one another with their teeth, piece by piece.

Cerchio V. Stige

Lo buon maestro disse: "Figlio, or vedi
 l' anime di color cui vinse l' ira;
 ed anche vo' che tu per certo credi,
che sotto l' acqua ha gente che sospira,
 e fanno pullular quest' acqua al summo,
 come l' occhio ti dice u' che s' aggira.
Fitti nel limo dicon: 'Tristi fummo
 nell' aer dolce che dal sol s' allegra,
 portando dentro accidioso fummo;
or ci attristiam nella belletta negra.'
 Quest' inno si gorgoglian nella strozza,
 chè dir nol posson con parola integra.
Così girammo della lorda pozza
 grand' arco, tra la ripa secca e il mezzo,
 con gli occhi volti a chi del fango ingozza;
Venimmo al piè d' una torre al dassezzo.

1. Virgil, *chi seppe tutto*, understood these words; but as for us, it seems best to admit that we do not even know to which language they belong, though various attempts have been made to connect them with Hebrew, Greek, and French.

11, 12. See *Rev.* xii. 7-9. "Adultery" in the Biblical sense (*Ezek.* xxiii. 37, etc.).

22. The whirlpool of Charybdis (in the straits of Messina) which was specially dangerous by reason of its proximity to the rock Scylla, is frequently alluded to in classical literature.

38, 39 and 46-48. The avarice of the clergy was held in special aversion by Dante (*cf. Inf.* i. 49, *note*, and xix. 112-114).

57. *co' crin mozzi. Cf.* the proverb *dissipare sino a' capegli.*

71. At the time of the composition of the *Convito* (iv. 11) Dante himself did not yet connect Fortune in any way with the Deity.

The kind Master said: "Son, now see the souls of those whom anger overcame; and also I would have thee to believe for certain, The Wrathful and the Sullen

that there are people underneath the water, who sob, and make it bubble at the surface; as thy eye may tell thee, whichever way it turns.

Fixed in the slime, they say: 'Sullen were we in the sweet air, that is gladdened by the Sun, carrying lazy smoke within our hearts;

now lie we sullen here in the black mire.' This hymn they gurgle in their throats, for they cannot speak it in full words."

Thus, between the dry bank and the putrid fen, we compassed a large arc of that loathly slough, with eyes turned towards those that swallow of its filth; we came to the foot of a tower at last.

73-78. Even as the Intelligences were created by God to regulate the Heavens (*cf. Par.* xxviii.), so a power was ordained by Him to guide the destinies of man on earth; and this power is Fortune.

91-93. These lines may mean that Fortune should not be blamed seeing that, on the one hand, she acts under God's direction (see above, verse 71, *note*), while, on the other, man has the power of free-will and a conscience, altogether beyond the pale of her influence (see below, Canto xv. 92-96). They may also be taken together with verse 90, in which case they would imply that the man who has experienced the blows of Fortune should rejoice: for the turn of her wheel may soon bring him happiness.

95. *prime creature*, the Angels, created together with the heavens (*cf. Purg.* xi. 3, and xxxi. 77).

98, 99. At the beginning of Canto ii. the poet describes the evening of the first day of the journey; it is now past midnight.

BEFORE reaching the high tower, the Poets have observed two flame-signals rise from its summit, and another make answer at a great distance; and now they see Phlegyas, coming with angry rapidity to ferry them over. They enter his bark; and sail across the broad marsh, or Fifth Circle (1-30). On the passage, a spirit, all covered with mud, addresses Dante, and is recognised by him. It is Filippo Argenti, of the old Adimari family; who had been much noted for his

Cerchio V. Stige

Io dico seguitando, ch' assai prima
  che noi fussimo al piè dell' alta torre,
  gli occhi nostri n' andar suso alla cima,
per due fiammette che i vedemmo porre, 4
  e un' altra da lungi render cenno
  tanto, che a pena il potea l' occhio torre.
Ed io mi volsi al mar di tutto il senno; 7
  dissi: "Questo che dice? e che risponde
  quell' altro foco? e chi son quei che il fenno?"
Ed egli a me: "Su per le sucide onde 10
  già puoi scorgere quello che s' aspetta,
  se il fummo del pantan nol ti nasconde."
Corda non pinse mai da se saetta, 13
  che sì corresse via per l' aer snella,
  com' io vidi una nave piccioletta
venir per l' acqua verso noi in quella, 16
  sotto il governo d'un sol galeoto,
  che gridava: "Or se' giunta, anima fella?"
"Flegias, Flegias, tu gridi a voto," 19
  disse lo mio signore, "a questa volta;
  più non ci avrai, che sol passando il loto."
Quale colui, che grande inganno ascolta, 22
  che gli sia fatto, e poi se ne rammarca,
  fecesi Flegias nell' ira accolta.

ostentation, arrogance, and brutal anger (31-64). After leaving him, Dante begins to hear a sound of lamentation; and Virgil tells him that the City of Dis (Satan, Lucifer) is getting near. He looks forward, through the grim vapour; and discerns its pinnacles, red, as if they had come out of fire. Phlegyas lands them at the gates (65-81). These they find occupied by a host of fallen angels, who deny them admittance (82-130).

I say continuing, that, long before we reached the foot of the high tower, our eyes went upwards to its summit, **The Wrathful and the Sullen**

because of two flamelets, that we saw put there, and another from far give signal back, so far that the eye could scarcely catch it.

And I turn[ed] to the Sea of all intelligence; [I] said: "What says this? and what replies yon other fire? And who are they that made it?"

And he to me: "Over the squalid waves, already thou mayest discern what is expected, if the vapour of the fen conceal it not from thee."

Never did cord impel from itself an arrow, that ran through the air so quickly, as a little bark which I saw

come towards us then [through the water], under the guidance of a single steersman, who cried: "Now art thou arrived, fell spirit?" **Phlegyas**

"Phlegyas, Phlegyas," said my Lord, "this time thou criest in vain; thou shalt not have us longer than while we pass the wash."

As one who listens to some great deceit which has been done to him, and then *sore* resents it: *such* grew Phlegyas in his gathered rage.

Cerchio V. Stige

Lo duca mio discese nella barca,
e poi mi fece entrare appresso lui,
e sol quand' io fui dentro parve carca.
Tosto che il duca ed io nel legno fui,
secando se ne va l' antica prora
dell' acqua più che non suol con altrui.
Mentre noi correvam la morta gora,
dinanzi mi si fece un pien di fango,
e disse: "Chi se' tu, che vieni anzi ora?"
Ed io a lui: "S' io vegno, non rimango;
ma tu chi sei, che sei sì fatto brutto?"
Rispose: "Vedi che son un che piango."
Ed io a lui: "Con piangere e con lutto,
spirito maledetto, ti rimani!
ch' io ti conosco, ancor sia lordo tutto."
Allora stese al legno ambo le mani:
per che il maestro accorto lo sospinse,
dicendo: "Via costà con gli altri cani!"
Lo collo poi con le braccia mi cinse,
baciommi il volto, e disse: "Alma sdegnosa,
benedetta colei che in te s' incinse.
Quei fu al mondo persona orgogliosa;
bontà non è che sua memoria fregi:
così s' è l' ombra sua qui furiosa.
Quanti si tengon or lassù gran regi,
che qui staranno come porci in brago,
di sè lasciando orribili dispregi!"
Ed io: "Maestro, molto sarei vago
di vederlo attuffare in questa broda,
prima che noi uscissimo del lago."
Ed egli a me: "Avanti che la proda
ti si lasci veder, tu sarai sazio;
di tal disio converrà che tu goda."

My Guide descended into the skiff, and then made me enter after him; and not till I was in, did it seem laden. The Wrathful and the Sullen

Soon as my Guide and I were in the boat, its ancient prow went on, cutting more of the water than it is wont with others.

Whilst we were running through the dead channel, there rose before me one full of mud, and said: "Who art thou, that comest before thy time?" Filippo Argenti

And I to him: "If I come, I remain not; but thou, who art thou, that hast become so foul?" He answered: "Thou seest that I am one who weep."

And I to him: "With weeping, and with sorrow, accursed spirit, remain thou! for I know thee, all filthy as thou art."

Then he stretched both hands to the boat, whereat the wary Master thrust him off, saying: "Away there with the other dogs!"

And he put his arms about my neck, kissed my face, and said: "Indignant soul! blessed be she that bore thee.

In your world, that was an arrogant personage; good there is none to ornament the memory of him: so is his shadow here in fury.

How many up there now think themselves great kings, that shall lie here like swine in mire, leaving behind them horrible reproaches!"

And I: "Master, I should be glad to see him dipped in this swill, ere we quit the lake."

And he to me: "Before the shore comes to thy view, thou shalt be satisfied; it is fitting that thou shouldst be gratified in such a wish."

Cerchio V. Stige

Dopo ciò poco, vidi quello strazio 58
far di costui alle fangose genti,
che Dio ancor ne lodo e ne ringrazio.

Tutti gridavano: "A Filippo Argenti!" 61
Lo Fiorentino spirito bizzarro
in se medesmo si volgea co' denti.

Quivi il lasciammo, che più non ne narro; 64
ma negli orecchi mi percosse un duolo,
per ch' io avanti intento l' occhio sbarro.

Lo buon maestro disse: "Omai, figliuolo, 67
s' appressa la città che ha nome Dite,
co' gravi cittadin, col grande stuolo."

Ed io: "Maestro, già le sue meschite 70
là entro certo nella valle cerno
vermiglie, come se di fuoco uscite

fossero." Ed ei mi disse: "Il foco eterno, 73
ch' entro l' affoca, le dimostra rosse,
come tu vedi in questo basso inferno."

Noi pur giugnemmo dentro all' alte fosse, 76
che vallan quella terra sconsolata;
le mura mi parea, che ferro fosse.

Non senza prima far grande aggirata, 79
venimmo in parte, dove il nocchier, forte,
"Uscite," ci gridò, "qui è l' entrata."

Porte della Città di Dite

Io vidi più di mille in sulle porte 82
da' ciel piovuti, che stizzosamente
dicean: "Chi è costui, che senza morte

va per lo regno della morta gente?" 85
E il savio mio maestro fece segno
di voler lor parlar segretamente.

Allor chiusero un poco il gran disdegno, 88
e disser: "Vien tu solo, e quei sen vada,
che sì ardito entrò per questo regno.

A little after this, I saw the muddy people make such rending of him, that even now I praise and thank God for it. The Wrathful and the Sullen

All cried: "At Filippo Argenti!" The passionate Florentine spirit turned with his teeth upon himself.

Here we left him, so that of him I tell no more; but in my ears a wailing smote me, whereat I bent my eyes intently forward.

The kind Master said: "Now, Son, the city that is named of Dis draws nigh, with its grave citizens, with its great company."

And I: "Master, already I discern its mosques, distinctly there within the valley, red as if they had come out of fire."

And to me he said: "The eternal fire, which causes them to glow within, shows them red, as thou seest, in this low Hell."

We now arrived in the deep fosses, which moat that joyless city; the walls seemed to me as if they were of iron.

Not before making a long circuit, did we come to a place where the boatman loudly cried to us: "Go out: here is the entrance."

Above the gates I saw more than a thousand spirits, rained from [the] Heaven[s], who angrily exclaimed: "Who is that, who, without death, The fallen Angels

goes through the kingdom of the dead?" And my sage Master made a sign of wishing to speak with them in secret.

Then they somewhat shut up their great disdain, and said: "Come thou alone; and let that one go, who has entered so daringly into this kingdom.

Porte della Città di Dite

Sol si ritorni per la folle strada ;
provi se sa : chè tu qui rimarrai,
che gli hai scorta sì buia contrada."

Pensa lettor, se io mi sconfortai
nel suon delle parole maledette :
ch' io non credetti ritornarci mai.

"O caro duca mio, che più di sette
volte m' hai sicurtà renduta, e tratto
d' alto periglio che incontra mi stette,

non mi lasciar," diss' io, "così disfatto ;
e se l' andar più oltre c' è negato,
ritroviam l' orme nostre insieme ratto."

E quel signor, che lì m' avea menato,
mi disse : "Non temer, chè il nostro passo
non ci può torre alcun : da tal n' è dato.

Ma qui m' attendi ; e lo spirito lasso
conforta e ciba di speranza buona,
ch' io non ti lascerò nel mondo basso."

Così sen va, e quivi m' abbandona
lo dolce padre, ed io rimango in forse :
chè il sì, e il no nel capo mi tenzona.

Udir non potei quello ch' a lor si porse :
ma ei non stette là con essi guari,
che ciascun dentro a pruova si ricorse.

Chiuser le porte quei nostri avversari
nel petto al mio signor, che fuor rimase,
e rivolsesi a me con passi rari.

Gli occhi alla terra, e le ciglia avea rase
d' ogni baldanza, e dicea ne' sospiri :
"Chi m' ha negate le dolenti case ?"

Ed a me disse : "Tu, perch' io m' adiri,
non sbigottir : ch' io vincerò la pruova,
qual che alla difension dentro s' aggiri.

Let him return alone his foolish way; try, if he can: for thou shalt stay here, that hast escorted him through so dark a country." The fallen Angels

Judge, Reader, if I was discouraged at the sound of the accursed words: for I believed not that I ever should return [hither].

"O my loved Guide, who more than seven times hast restored me to safety, and rescued from deep peril that stood before me, Dante's terror

leave me not so undone," I said; "and if to go farther be denied us, let us retrace our steps together rapidly."

And that Lord, who had led me thither, said to me: "Fear not, for our passage none can take from us: by Such has it been given to us. Virgil comforts him

But thou, wait here for me; and comfort and feed thy wearied spirit with good hope: for I will not forsake thee in the low world."

Thus the gentle Father goes, and leaves me here, and I remain in doubt: for yes and no contend within my head.

I could not hear that which [was] offered to them; but he had not long stood with them, when they all, vying with one another, rushed in again.

These our adversaries closed the gates on the breast of my [Lord] who remained without; and turned to me with slow steps. The gates are closed against the poets

He had his eyes upon the ground, and his eyebrows shorn of all boldness, and said with sighs: "Who hath denied me the doleful houses?"

And to me he said: "Thou, be not dismayed, though I get angry: for I will master the trial, whatever be contrived within for hindrance.

Porte della Città di Dite

Questa lor tracotanza non è nuova,
  chè già l' usaro a men segreta porta,
  la qual senza serrame ancor si trova.
Sovr' essa vedestù la scritta morta;
  e già di qua da lei discende l' erta,
  passando per li cerchi senza scorta
tal, che per lui ne fia la terra aperta."

1. *seguitando.* No importance need be attached to the tradition based on this word, according to which the first seven cantos were written by Dante before his exile, and the composition of the work was resumed after a considerable interval.

30. The others being spirits (*cf. v.* 27).

32. Filippo Argenti's disagreeable character is not sufficient to account for Dante's special hatred. There is evidence to show that members of the Adimari family, to which Filippo belonged, were hostile to the poet himself. In *Par.* xvi. 115-120 Cacciaguida's reference to them is anything but flattering.

68. So far, only sins of *incontinenza* have been

This insolence of theirs is nothing new: for they shewed it once at a less secret gate, which still is found unbarred. The fallen Angels

Over it thou sawest the dead inscription; and already, on this side of it, comes down the steep, passing the circles without escort, one by whom the city shall be opened to us."

punished Within the City of Dis (or Pluto) are punished the graver sins of *malizia* and *bestialitade* (*cf. Inf.* xi. 70, *sqq.*).

97. *sette* is not to be taken literally: *cf. Psalms* cxxix. 164; *Proverbs* xxiv. 16, etc.

82, 3. The angels that fell with Satan (*cf. Rev.* xii. 9).

124-127. These same demons had opposed Christ at the gate of Hell (*cf. Inf.* iii. 1, *sqq.*), when he descended to Limbo (*cf. Inf.* iv. 52, *sqq.*).

130. The angel whose coming is described in the next canto, *vv.* 64, *sqq.*

INFERNO

DANTE grows pale with fear when he sees his Guide come back from the gate, repulsed by the Demons, and disturbed in countenance. Virgil endeavours to encourage him, but in perplexed and broken words, which only increase his fear. They cannot enter the City of Lucifer in their own strength (1-33). The three Furies suddenly appear, and threaten Dante with the head of Medusa. Virgil bids him turn round; and screens him from the sight of it (34-63). The Angel, whom Virgil has been ex-

Porte della Città di Dite

Quel color che viltà di fuor mi pinse,
veggendo il duca mio tornare in volta,
più tosto dentro il suo nuovo ristrinse.
Attento si fermò, com' uom che ascolta;
chè l' occhio nol potea menare a lunga
per l' aer nero, e per la nebbia folta.
"Pure a noi converrà vincer la punga,"
cominciò ei; "se non . . . tal ne s' offerse.
Oh quanto tarda a me ch' altri qui giunga!"
Io vidi ben, sì com' ei ricoperse
lo cominciar con l' altro, che poi venne,
che fur parole alle prime diverse.
Ma nondimen paura il suo dir dienne,
perch' io traeva la parola tronca
forse a peggior sentenzia, ch' ei non tenne.
"In questo fondo della trista conca
discende mai alcun del primo grado,
che sol per pena ha la speranza cionca?"
Questa question fec' io; e quei: "Di rado
incontra," mi rispose, "che di nui
faccia il cammino alcun per quale io vado.

pecting, comes across the angry marsh; puts all the Demons to flight, and opens the gates (64-103). The Poets then go in, without any opposition; and they find a wide plain, all covered with burning sepulchres. It is the Sixth Circle; and in the sepulchres are punished the Heretics, with all their followers, of every sect. The Poets turn to the right hand, and go on between the flaming tombs and the high walls of the city (104-133).

That colour which cowardice painted on my face, when I saw my Guide turn back, repressed in him more quickly his new *colour*. **The fallen Angels**

He stopped attentive, like one who listens: for his eye could not lead him far, through the black air and the dense fog.

"Yet it behoves us to gain this battle," he began; "if not . . . such help was offered to us. Oh! how long to me it seems till some one come!"

I saw well how he covered the beginning with the other that came after, which were words differing from the first.

But not the less his language gave me fear: for perhaps I drew his broken speech to a worse meaning than he held.

"Into this bottom of the dreary shell, does any ever descend from the first degree, whose only punishment is hope cut off?"

This question I made, and he replied to me: "Rarely it occurs that any of us makes this journey on which I go.

Porte della Città di Dite

Vero è che altra fiata quaggiù fui 22
congiurato da quella Eriton cruda,
che richiamava l' ombre a' corpi sui.
Di poco era di me la carne nuda 25
ch' ella mi fece entrar dentro a quel muro,
per trarne un spirto del cerchio di Giuda.
Quell' è il più basso loco, e il più oscuro, 28
e il più lontan dal ciel che tutto gira;
ben so il cammin: però ti fa securo.
Questa palude, che il gran puzzo spira, 31
cinge d' intorno la città dolente,
u' non potemo entrare omai senz' ira."
Ed altro disse, ma non l' ho a mente: 34
perocchè l' occhio m' avea tutto tratto
ver l' alta torre alla cima rovente,
ove in un punto furon dritte ratto 37
tre furie infernal di sangue tinte,
che membra femminili aveano, ed atto;
e con idre verdissime eran cinte; 40
serpentelli ceraste avean per crine,
onde le fiere tempie eran avvinte.
E quei, che ben conobbe le meschine 43
della regina dell' eterno pianto,
"Guarda," mi disse, "le feroci Erine.
Questa è Megera dal sinistro canto; 46
quella, che piange dal destro, è Aletto;
Tesifone è nel mezzo"; e tacque a tanto.
Coll' unghie si fendea ciascuna il petto; 49
batteansi a palme, e gridavan sì alto,
ch' io mi strinsi al poeta per sospetto.
"Venga Medusa, sì il farem di smalto," 52
dicevan tutte riguardando in giuso;
"mal noi vengiammo in Teseo l' assalto."

It is true, that once before I was down here, conjured by that fell Erichtho, who recalled the shadows to their bodies. **The fallen Angels**

My flesh had been but short time divested of me, when she made me enter within that wall, to draw out a spirit from the Circle of Judas.

That is the lowest place, and the most dark, and farthest from the Heaven, which encircles all; well do I know the way: so reassure thyself.

This marsh, which breathes the mighty stench, all round begirds the doleful city, where we cannot now enter without anger."

And more he said, but I have it not in memory: for my eye had drawn me wholly to the high tower with glowing summit,

where all at once [had risen up] three Hellish Furies, stained with blood; who had the limbs and attitude of women, **The Furies**

and were girt with greenest hydras; for hair, they had little serpents *and* cerastes, wherewith their horrid temples were bound.

And he, knowing well the handmaids of the Queen of everlasting lamentation, said to me: "Mark the fierce Erynnis!

This is Megæra on the left hand; she, that weeps upon the right, is Alecto; Tesiphone is in the middle"; and therewith he was silent.

With her claws each was rending her breast; they were smiting themselves with their palms, and crying so loudly, that I pressed close to the Poet for fear.

"Let Medusa come, that we may change him into stone," they all [said], looking downwards; "badly did we avenge the assault of Theseus."

Porte della Città di Dite

"Volgiti indietro, e tien lo viso chiuso:
chè, se il Gorgon si mostra, e tu il vedessi,
nulla sarebbe del tornar mai suso."
Così disse il maestro; ed egli stessi
mi volse, e non si tenne alle mie mani,
che con le sue ancor non mi chiudessi.
O voi, che avete gl' intelletti sani,
mirate la dottrina, che s' asconde
sotto il velame degli versi strani!
E già venia su per le torbid' onde
un fracasso d' un suon pien di spavento,
per cui tremavano ambedue le sponde;
non altrimenti fatto che d' un vento
impetuoso per gli avversi ardori,
che fier la selva senza alcun rattento;
li rami schianta, abbatte, e porta fuori;
dinanzi polveroso va superbo,
e fa fuggir le fiere e li pastori.
Gli occhi mi sciolse, e disse: "Or drizza il nerbo
del viso su per quella schiuma antica,
per indi ove quel fummo è più acerbo."
Come le rane innanzi alla nimica
biscia per l' acqua si dileguan tutte,
fin ch' alla terra ciascuna s' abbica;
vid' io più di mille anime distrutte
fuggir così dinanzi ad un, che al passo
passava Stige colle piante asciutte.
Dal volto rimovea quell' aer grasso,
menando la sinistra innanzi spesso;
e sol di quell' angoscia parea lasso.
Ben m' accorsi ch' egli era del ciel messo,
e volsimi al maestro; e quei fe' segno,
ch' io stessi cheto, ed inchinassi ad esso.

"Turn thee backwards, and keep thy eyes closed: for if the Gorgon shew herself, and thou shouldst see her, there would be no returning up again."

The fallen Angels

Thus said the Master, and he himself turned me, and trusted not to my hands, but closed me also with his own.

O ye, who have sane intellects, mark the doctrine, which conceals itself beneath the veil of the strange verses!

And now there came, upon the turbid waves, a crash of fearful sound, at which the shores both trembled;

a sound as of a wind, impetuous for the adverse heats, which smites the forest without any stay;

shatters off the boughs, beats down, and sweeps away; dusty in front, it goes superb, and makes the wild beasts and the shepherds flee.

He loosed my eyes, and said: "Now turn thy nerve of vision on that ancient foam, there where the smoke is harshest."

As frogs, before their enemy the serpent, run all asunder through the water, till each squats upon the bottom:

so I saw more than a thousand ruined spirits flee before one, who passed the Stygian ferry with soles unwet.

The Heavenly Messenger

He waved that gross air from his countenance, often moving his left *hand* before *him*; and only of that trouble seemed he weary.

Well did I perceive that he was a Messenger of Heaven; and I turned to the Master; and he made a sign that I should stand quiet, and bow down to him.

Porte della Città di Dite

Ahi quanto mi parea pien di disdegno!
Venne alla porta, e con una verghetta
l' aperse, chè non ebbe alcun ritegno.
"O cacciati del ciel, gente dispetta,"
cominciò egli in su l' orribil soglia,
"ond' esta oltracotanza in voi s' alletta?
Perchè ricalcitrate a quella voglia,
a cui non puote il fin mai esser mozzo,
e che più volte v' ha cresciuta doglia?
Che giova nelle Fata dar di cozzo?
Cerbero vostro, se ben vi ricorda,
ne porta ancor pelato il mento e il gozzo."
Poi si rivolse per la strada lorda,
e non fe' motto a noi; ma fe' sembiante
d' uomo, cui altra cura stringa e morda,
che quella di colui che gli è davante.
E noi movemmo i piedi in ver la terra,
sicuri appresso le parole sante.

Città di Dite

Dentro v' entrammo senza alcuna guerra;
ed io, ch' avea di riguardar disio
la condizion che tal fortezza serra,

Cerchio VI.

com' io fui dentro, l' occhio intorno invio;
e veggio ad ogni man grande campagna
piena di duolo e di tormento rio.
Sì come ad Arli, ove il Rodano stagna,
sì com' a Pola presso del Quarnaro,
che Italia chiude e i suoi termini bagna,
fanno i sepolcri tutto il loco varo:
così facevan quivi d' ogni parte,
salvo che il modo v' era più amaro:
chè tra gli avelli fiamme erano sparte,
per le quali eran sì del tutto accesi,
che ferro più non chieda verun' arte.

Ah, how full he seemed to me of indignation! He reached the gate, and with a wand opened it: for there was no resistance. The fallen Angels

"O outcasts of Heaven! race despised!" began he, upon the horrid threshold, "why dwells this insolence in you?

Why spurn ye at that Will, whose object never can be frustrated, and which often has increased your pain?

What profits it to butt against the Fates? Your Cerberus, if ye remember, still bears his chin and his throat peeled for doing so."

Then he returned by the filthy way, and spake no word to us; but looked like one whom other care urges and incites

than that of those who stand before him. And we moved our feet towards the city, secure after the sacred words.

We entered into it without any strife; and I, who was desirous to behold the condition which such a fortress encloses, The poets enter the City of Dis

as soon as I was in, sent my eyes around; and saw, on either hand, a spacious plain full of sorrow and of evil torment. The Heretics

As at Arles, where the Rhone stagnates, as at Pola near the Quarnaro *gulf*, which shuts up Italy and bathes its confines,

the sepulchres make all the place uneven: so did they here on every side, only the manner here was bitterer:

for amongst the tombs were scattered flames, whereby they were made all over so glowing-hot, that iron more *hot* no craft requires. Their punishment

Cerchio VI. Tutti gli lor coperchi eran sospesi, 121
e fuor n' uscivan sì duri lamenti,
che ben parean di miseri e d' offesi.

Ed io: "Maestro, quai son quelle genti, 124
che seppellite dentro da quell' arche
si fan sentir coi sospiri dolenti?"

Ed egli a me: "Qui son gli eresiarche 127
co' lor seguaci d' ogni setta, e molto
più che non credi, son le tombe carche.

Simile qui con simile è sepolto; 130
e i monimenti son più, e men caldi.
E poi ch' alla man destra si fu volto,

passammo tra i martiri e gli alti spaldi. 133

1-3. Virgil forces himself to appear composed, so as not to alarm Dante still more.

16-18. Dante wishes to find out whether Virgil is really able to aid him in the present difficulty. There is much ingenuity in the question, which is framed in such a way as not to wound Virgil's susceptibilities.

22-27. Before the Battle of Pharsalia, Sextus Pompeius bids the sorceress Erichtho summon the spirit of one of his dead soldiers, so as to learn the issue of his campaign against Cæsar. The passage in which this episode is related by Lucan (*Pharsalia* vi. 508-830) probably accounts for the appearance of Erichtho here as a sorceress. But the tradition referring to the spirit in Giudecca (for which region see below, canto xxxiv.) has not come down to us. Dante probably found it in one of the numerous medieval legends relating to Virgil.

44. *regina.* Proserpine was carried off by Pluto and became queen of the lower world.

45-48. The Furies.

52. The head of the Gorgon Medusa was so terrible as to turn anyone that beheld it into stone.

54. Theseus, King of Athens, made an unsuccessful attempt to carry off Proserpine from the lower regions According to the more common form of the legend, he

Their covers were all raised up; and out of them proceeded moans so grievous, that they seemed indeed *the moans* of *spirits* sad and wounded. The Heretics

And I: "Master, what are these people who, buried within those chests, make themselves heard by their painful sighs?"

And he to me: "[Here] are the Arch-heretics with their followers of every sect; and much more, than thou thinkest, the tombs are laden.

Like with like is buried here; and the monuments are more and less hot." Then, after turning to the right hand, we passed between the tortures and the high battlements.

is punished by being forced to remain in Hell to all eternity; but Dante follows the other version, which tells how he was eventually rescued by Hercules.

61-63. A bad conscience (the Furies) and stern obduracy which turns the heart to stone (Medusa) are impediments that obstruct the path of every sinner intent on salvation. Reason (Virgil) may do much to obviate these evil influences; but Divine aid (the angel, *vv.* 64, *sqq.*) is necessary to dissipate them altogether.

98, 99. The last of Hercules' twelve labours was to bring Cerberus to the upper world; in the course of which operation the brute sustained the injuries here alluded to.

112-115. Aleschans, near Arles, was noted for the tombs of Christians slain in battle against the infidels. The soldiers of Charlemagne were said to have been buried there after the rout of Roncesvalles; and the battle of Aleschans (see the O. Fr. *chanson de geste* of that name), in which William of Orange was defeated by the Saracens, must have added considerably to the number of the tombs.—Pola, a seaport near the southern extremity of the Istrian peninsula, on the Gulf of Quarnero, is still famous for its antiquities, though rather for a Roman amphitheatre than for the tombs mentioned by Dante.

THE Poets go on, close by the wall of the city, with the fiery tombs on their left; and Dante, observing that the lids of these are all open, inquires if it would be possible to see the spirits contained in them (1-9). Virgil, understanding the full import and object of his question, tells him that the Epicurean Heretics are all buried in the part through which they are then passing; and that he will therefore soon have his wish gratified (10-21). Whilst they are speaking, the soul of Farinata, the great Ghibelline chief, of whom Dante has been thinking, addresses him from one of the

Cerchio VI. Ora sen va per un secreto calle,
tra il muro della terra e li martiri,
lo mio maestro, ed io dopo le spalle.
"O virtù somma, che per gli empi giri 4
mi volvi," cominciai, "come a te piace;
parlami, e soddisfammi a' miei desiri.
La gente, che per li sepolcri giace, 7
potrebbesi veder? già son levati
tutti i coperchi, e nessun guardia face."
Ed egli a me: "Tutti saran serrati, 10
quando di Josaffàt qui torneranno
coi corpi, che lassù hanno lasciati.
Suo cimitero da questa parte hanno 13
con Epicuro tutti i suoi seguaci,
che l' anima col corpo morta fanno.
Però alla dimanda che mi faci 16
quinci entro soddisfatto sarai tosto,
e al disio ancor, che tu mi taci."
Ed io: "Buon Duca, non tegno nascosto 19
a te mio cor, se non per dicer poco;
e tu m' hai non pur mo a ciò disposto."

sepulchres. Farinata was the father-in-law of Guido Cavalcanti, Dante's most intimate friend (22-51); and Cavalcante de' Cavalcanti, the father of Guido, rises up in the same sepulchre, when he hears the living voice, and looks round to see if his son is there (52-72). Amongst other things, Farinata foretells the duration of Dante's exile; and explains to him how the spirits in Hell have of themselves no knowledge concerning events that are actually passing on earth, but only of things distant, either in the past or the future (73-136).

Now by a [secret] path, between the city-wall and the torments, my Master goes on, and I behind him. The Heretics

"O Virtue supreme! who through the impious circles thus wheelest me, as it pleases thee," I began; "speak to me, and satisfy my wishes.

Might those people, who lie within the sepulchres, be seen? the covers all are raised, and none keeps guard."

And he to me: "All shall be closed up, when, from Jehosaphat, they return here with the bodies which they have left above.

In this part are entombed with Epicurus all his followers, who make the soul die with the body.

Therefore to the question, which thou asketh me, thou shalt soon have satisfaction here within; and also to the wish which thou holdest from me."

And I: "Kind Guide, I do not keep my heart concealed from thee, except for brevity of speech, to which thou hast ere now disposed me."

Cerchio VI. "O Tosco, che per la città del foco 22
vivo ten vai così parlando onesto,
piacciati di ristare in questo loco.
La tua loquela ti fa manifesto 25
di quella nobil patria natio,
alla qual forse fui troppo molesto."
Subitamente questo suono uscio 28
d' una dell' arche: però m' accostai,
temendo, un poco più al duca mio.
Ed ei mi disse: "Volgiti; che fai? 31
vedi là Farinata, che s' è dritto;
dalla cintola in su tutto il vedrai."
Io avea già il mio viso nel suo fitto; 34
ed ei s' ergea col petto e colla fronte,
come avesse lo inferno in gran dispitto;
e le animose man del duca e pronte 37
mi pinser tra le sepolture a lui,
dicendo: "Le parole tue sien conte."
Com' io al piè della sua tomba fui, 40
guardommi un poco, e poi quasi sdegnoso
mi dimandò: "Chi fur li maggior tui?"
Io, ch' era d' ubbedir disideroso, 43
non gliel celai, ma tutto gliel' apersi:
ond' ei levò le ciglia un poco in soso;
poi disse: "Fieramente furo avversi 46
a me ed a' miei primi, ed a mia parte,
sì che per due fiate gli dispersi."
"S' ei fur cacciati, ei tornar d' ogni parte," 49
risposi io lui, "l' una e l' altra fiata;
ma i vostri non appreser ben quell' arte."
Allor surse alla vista scoperchiata 52
un' ombra lungo questa infino al mento;
credo che s' era in ginocchie levata.

"O Tuscan! who through the city of fire goest alive, speaking thus decorously; may it please thee to stop in this place. The Heretics Farinata degli Uberti

Thy speech clearly shews thee a native of that noble country, which perhaps I vexed too much."

Suddenly this sound issued from one of the chests: whereat in fear I drew a little closer to my Guide.

And he said to me: "Turn thee round; what art thou doing? lo there Farinata! who has raised himself erect; from the girdle upwards thou shalt see him all."

Already I had fixed my look on his; and he rose upright with breast and countenance, as if he entertained great scorn of Hell;

and the bold and ready hands of my Guide pushed me amongst the sepultures to him, saying: "Let thy words be numbered."

[When] I was at the foot of his tomb, he looked at me a little; and then, almost contemptuously, he asked me: "Who were thy ancestors?"

I, being desirous to obey, concealed it not; but opened the whole to him: whereupon he raised his brows a little;

then he said: "Fiercely adverse were they to me, and to my progenitors, and to my party; so that twice I scattered them."

"If they were driven forth, they returned from every quarter, both times," I answered him; "but yours have not rightly learnt that art."

Then, beside him, there rose a shadow, visible to the chin; it had raised itself, I think, upon its knees. Cavalcante Cavalcanti

Cerchio VI.

D' intorno mi guardò, come talento
avesse di veder s' altri era meco;
ma poi che il sospicar fu tutto spento,
piangendo disse: "Se per questo cieco
carcere vai per altezza d' ingegno,
mio figlio ov' è, e perchè non è teco?"
Ed io a lui: "Da me stesso non vegno:
colui, che attende là, per qui mi mena,
forse cui Guido vostro ebbe a disdegno."
Le sue parole, e il modo della pena
m' avevan di costui già letto il nome:
però fu la risposta così piena.
Di subito drizzato gridò: "Come
dicesti: egli ebbe? non viv' egli ancora?
non fiere gli occhi suoi lo dolce lome?"
Quando s' accorse d' alcuna dimora
ch' io faceva dinanzi alla risposta,
supin ricadde, e più non parve fuora.
Ma quell' altro magnanimo, a cui posta
restato m' era, non mutò aspetto,
nè mosse collo, nè piegò sua costa.
"E se," continuando al primo detto,
"egli han quell' arte," disse, "male appresa,
ciò mi tormenta più che questo letto.
Ma non cinquanta volte fia raccesa
la faccia della donna, che qui regge,
che tu saprai quanto quell' arte pesa.
E se tu mai nel dolce mondo regge,
dimmi, perchè quel popolo è sì empio
incontro a' miei in ciascuna sua legge?"
Ond' io a lui: "Lo strazio e il grande scempio,
che fece l' Arbia colorata in rosso,
tale orazion fa far nel nostro tempio."

It looked around me, as if it had a wish to see whether some one were with me; but when all its expectation was quenched,

it said, weeping: "If through this blind prison thou goest by height of genius, where is my son and why is he not with thee?"

And I to him: "Of myself I come not: he, that waits yonder, leads me through this place; whom perhaps thy Guido held in disdain."

Already his words and the manner of his punishment had read his name to me: hence my answer was so full.

Rising instantly erect, he cried: "How saidst thou: he had? lives he not still? does not the sweet light strike his eyes?"

When he perceived that I made some delay in answering, supine he fell again, and shewed himself no more.

But that other, magnanimous, at whose desire I had stopped, changed not his aspect, nor moved his neck, nor bent his side.

"And if," continuing his former words, he said, "they have learnt that art badly, it more torments me than this bed.

But the face of the Queen, who reigns here, shall not be fifty times rekindled ere thou shalt know the hardness of that art.

And so mayest thou once return to the sweet world, tell me why that people is so fierce against my kindred in all its laws?"

Whereat I to him: "The havoc, and the great slaughter, which dyed the Arbia red, causes such orations in our temple."

The Heretics

Farinata resumes his discourse

Cerchio VI.

Poi ch' ebbe sospirando il capo scosso,
  "A ciò non fui io sol," disse, "nè certo
  senza cagion sarei con gli altri mosso;
ma fu' io sol colà, dove sofferto
  fu per ciascuno di torre via Fiorenza,
  colui che la difesi a viso aperto."
"Deh se riposi mai vostra semenza,"
  pregai io lui, "solvetemi quel nodo,
  che qui ha inviluppata mia sentenza.
E' par che voi veggiate, se ben odo,
  dinanzi quel, che il tempo seco adduce,
  e nel presente tenete altro modo."
"Noi veggiam come quei, che ha mala luce,
  le cose," disse, "che ne son lontano;
  cotanto ancor ne splende il sommo Duce:
quando s' appressano, o son, tutto è vano
  nostro intelletto; e, s' altri nol ci apporta,
  nulla sapem di vostro stato umano.
Però comprender puoi che tutta morta
  fia nostra conoscenza da quel punto,
  che del futuro fia chiusa la porta."
Allor, come di mia colpa compunto,
  dissi: "Or direte dunque a quel caduto,
  che il suo nato è co' vivi ancor congiunto.
E s' io fui dianzi alla risposta muto,
  fat' ei saper che il fei, perchè pensava
  già nell' error che m' avete soluto."
E già il Maestro mio mi richiamava:
  per ch' io pregai lo spirito più avaccio,
  che mi dicesse, chi con lui si stava.
Dissemi: "Qui con più di mille giaccio;
  qua entro è lo secondo Federico,
  e il Cardinale, e degli altri mi taccio."

And sighing, he shook his head; then said: "In that I was not single; nor without cause, assuredly, should I have stirred with the others; **The Heretics**

but I was single there, where all consented to extirpate Florence, I alone with open face defended her."

Ah! so may thy seed sometime have rest," I prayed him, "solve the knot which has here involved my judgment.

It seems that you see beforehand what time brings with it, if I rightly hear; and have a different manner with the present."

"Like one who has imperfect vision, we see the things," he said, "which are remote from us; so much light the Supreme Ruler still gives to us; **Prophetic vision of those in Hell**

when they draw nigh, or are, our intellect is altogether void; and except what others bring us, we know nothing of your human state.

Therefore thou mayest understand that all our knowledge shall be dead, from that moment when the portal of the Future shall be closed."

Then, as compunctious for my fault, I said: "Now will you therefore tell that fallen *one*, that his child is still joined to the living.

And if I was mute before, at the response, let him know, it was because my thoughts already were in that error which you have resolved for me."

And now my Master was recalling me: wherefore I, in more haste, besought the spirit to tell me who was with him.

He said to me: "With more than a thousand lie I here; the second Frederick is here within, and the Cardinal; and of the rest I speak not."

Cerchio VI.

Indi s' ascose; ed io in ver l' antico
poeta volsi i passi, ripensando
a quel parlar che mi parea nemico.

Egli si mosse; e poi così andando
mi disse: "Perchè sei tu sì smarrito?"
Ed io li soddisfeci al suo dimando.

'La mente tua conservi quel che udito
hai contra te," mi comandò quel saggio,
"ed ora attendi qui"; e drizzò il dito.

"Quando sarai dinanzi al dolce raggio
di quella, il cui bell' occhio tutto vede,
da lei saprai di tua vita il viaggio."

Appresso volse a man sinistra il piede;
lasciammo il muro, e gimmo in ver lo mezzo
per un sentier, che ad una valle fiede,
che in fin lassù facea spiacer suo lezzo.

10-12. *Cf. Inf.* vi. 94, *sqq.*

15. The essential doctrine of Epicurus' philosophy is that the highest happiness is of a negative nature, consisting in absence of pain. This is how Dante himself expounds the philosophy in *Conv.* iv. 6: 100-110. The present passage contains rather a corollary of Epicurus' teaching. Epicurus' *summum bonum* is conceivable on earth, whereas the Catholic Church teaches that life on earth is but "a running unto death," and that true happiness is to be found only in the life beyond.—Note that heresy, as defined in this verse, is elsewhere designated by Dante as the worst form of bestiality (*Conv.* ii. 9: 55-58). This accounts for the position of the heretics in the City of Dis (*cf. Inf.* xi. 83).

18. Perhaps the wish to see some more of his fellow-citizens.

21. See *Inf.* iii. 76, *sqq.*

22. The Uberti family were leaders of the Ghibelline faction in Florence (see *Par.* xvi. 109, 110, *note*). Farinata,

Therewith he hid himself; and I towards the ancient Poet turned my steps, revolving that saying which seemed hostile to me. The Heretics

He moved on; and then, as we were going, he said to me: "Why art thou so bewildered?" And I satisfied him in his question.

"Let thy memory retain what thou hast heard against thee," that Sage exhorted me; "and now mark here"; and he raised his finger.

"When thou shalt stand before the sweet ray of that *Lady*, whose bright eye seeth all, from her shalt thou know the journey of thy life."

Then to the sinister hand he turned his feet; we left the wall, and went towards the middle, by a path that strikes into a valley, which even up there annoyed us with its fetor.

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the present speaker, was born at the beginning of the thirteenth century and became head of his house in 1239.

44. *Cf. Par.* xvi. 43-45.

46-51. The Guelfs were overthrown by the Ghibellines in 1248 and in 1260; but each time they managed to regain the upper hand (in 1251 and 1266, respectively). The Uberti were held in special aversion, for even after a general pacification between the two factions had taken place, in 1280, they were among the families who were forbidden to return.

53. We know nothing of Cavalcante Cavalcanti save what may be gathered from this passage.

60. Guido Cavalcanti (born between 1250 and 1259) was the son of Cavalcante and the son-in-law of Farinata, whose daughter he married at a time when marriages between Guelfs and Ghibellines were frequently resorted to as a means of reconciling the two factions. He and Dante are the chief representatives of the Florentine school of lyrical poetry—that of the *dolce stil nuovo* (see *Purg.* xxiv. 49-63), which superseded

the Bolognese school of Guido Guinicelli (see *Purg.* xi. 97, 98). The friendship of the two poets began with the publication of Dante's first sonnet (*A ciascun' alma presa e gentil core*), to which Guido, among others, replied (1283). The *Vita Nuova* is dedicated to Guido and contains several references to him as the author's best friend. In politics Guido was a White Guelf, and a violent opponent of Corso Donati. Things came to such a pass during Dante's Priorate that it was decided to banish the heads of the two factions. The Whites were sent to Sarzana in the Lunigiana, the climate of which place proved fatal to Guido, who died at the end of August 1300; so that he was still among the living at the date of the vision (see below *vv.* 68, 69 and 111).

63. Why Guido should disdain Virgil has been a sore puzzle to the commentators. Some hold that Guido, as a student of philosophy, despised a mere poet; others, that, as an ardent Guelf, he could not admire Virgil — the representative of the Imperial Roman idea; others, quoting *Vita Nuova* xxxi. 21-24, maintain that he advocated vulgar poetry as opposed to Latin; others, finally, lay stress on his Epicurean principles, as contrasted with Virgil, who represents Reason *illuminated by Divine Grace* (Beatrice having sent him to Dante's aid).

79-81. Dante was banished in 1302, and the efforts of Pope Benedict XI. to bring about the return of the exiles were finally frustrated in June of the year 1304 (see Gardner, p. 27). As Dante is so precise, we must take it that this was less (though it could not have been very much less) than fifty months (Proserpina = Luna) from the time at which Farinata is speaking.

83, 84. See above, *note* to *vv.* 46-51.

85-87. At the battle of Montaperti (a village near Siena, situated on a hill close to the Arbia), which was fought on September 4th, 1260, the Sienese and exiled Ghibellines utterly routed the Florentine Guelfs. Verse 87 may be taken to mean either that this battle caused the Guelfs to pray for the downfall of the

Ghibellines; or that it roused the hatred of the Guelfs to such a degree as to make them sign the decrees of exile against their enemies—a formality which was in those days actually carried out in churches, when they were again in power.

91-93. After the battle of Montaperti all the Ghibelline leaders, save Farinata, recommended that Florence should be rased to the ground, and this would doubtless have been done, but for Farinata's eloquent appeal on behalf of his native city.

107, 108. *da quel punto* . . . that is, after the Last Judgment, when the conception of time is merged in that of eternity.

109. See above, *vv.* 70, 71.

119. Frederick II. (1194-1250) became King of Sicily and Naples in 1197 and Emperor in 1212. Villani says of him (v. 1) that "he was addicted to all sensual delights, and led an Epicurean life, taking no account of any other."

120. Cardinal Ottaviano degli Ubaldini (*ca.* 1210-1273), an ardent Ghibelline, is said by Villani to have been the only one of the Papal Court who rejoiced at the issue of Montaperti; and, according to Benvenuto, he is reported to have uttered the words: "If I have a soul, I have lost it a thousand times over for the Ghibellines."

In view of the fact that three of Dante's heretics are Ghibellines, it may be worth mentioning that there is contemporary evidence to prove that adherents of this party were frequently suspected of unorthodox opinions merely because they were opposed to the Pope. Dante's judgment, however, was not swayed by any such considerations, as is shown by his condemnation of the Guelf Cavalcanti.

123. See above, *vv.* 79-81.

130-132. As a matter of fact Beatrice does not herself actually relate Dante's future to him; but it is owing to her words that the poet is induced to ask Cacciaguida to enlighten him as to coming events (see *Par.* xvii. 7, *sqq.*)

After crossing the Sixth Circle, the Poets come to a rocky precipice which separates it from the circles beneath. They find a large monument, standing on the very edge of the precipice, with an inscription indicating that it contains a heretical Pope; and are forced to take shelter behind it, on account of the fetid exhalation that is rising from the abyss (1-9). Virgil explains what kind of sinners are punished in

Cerchio VI. In su l' estremità d' un' alta ripa,
che facevan gran pietre rotte in cerchio,
venimmo sopra più crudele stipa;
e quivi per l' orribile soperchio
del puzzo, che il profondo abisso gitta,
ci raccostammo dietro ad un coperchio
d' un grande avello, ov' io vidi una scritta
che diceva: "Anastasio papa guardo,
lo qual trasse Fotin della via dritta."
"Lo nostro scender convien esser tardo,
sì che s' ausi prima un poco il senso
al tristo fiato, e poi non fia riguardo."
Così il maestro; ed io: "Alcun compenso,"
dissi lui, "trova, che il tempo non passi
perduto." Ed egli: "Vedi ch' a ciò penso.
Figliuol mio, dentro da cotesti sassi,"
cominciò poi a dir, "son tre cerchietti
di grado in grado, come quei che lassi.
Tutti son pien di spirti maledetti;
ma perchè poi ti basti pur la vista,
intendi come, e perchè son costretti.
D' ogni malizia ch' odio in cielo acquista,
ingiuria è il fine; ed ogni fin cotale
o con forza, o con frode altrui contrista.

the three circles which they have still to see (10-66); and why the Carnal, the Gluttonous, the Avaricious and Prodigal, the Wrathful and Gloomy-Sluggish, are not punished within the city of Dis (67-90). Dante then inquires how Usury offends God; and Virgil having answered him, they go on, towards the place at which a passage leads down to the Seventh Circle (91-115).

The Heretics

Upon the edge of a high bank, formed by large broken stones in a circle, we came above a still more cruel throng;

and here, because of the horrible excess of stench which the deep abyss throws out, we approached it under cover

Anastasius

of a great monument, whereon I saw a writing that said: "I hold Pope Anastasius, whom Photinus drew from the straight way."

"Our descent we must delay, till sense be somewhat used to the dismal blast, and then we shall not heed it."

Thus the Master; and I said to him: "Find some compensation, that the time may not be lost." And he: "Thou seest that I intend it.

Division of the Lower Hell

My Son, within these stones," he then began to say, "are three circlets in gradation, like those thou leavest.

They all are filled with spirits accurst; but, that the sight *of these* hereafter may of itself suffice thee, hearken how and wherefore they are pent up.

Of all malice, which gains hatred in Heaven, the end is injury; and every such end, either by force or by fraud, aggrieveth others.

Cerchio VI. Ma perchè frode è dell' uom proprio male
più spiace a Dio; e però stan di sutto
gli frodolenti, e più dolor gli assale.
De' violenti il primo cerchio è tutto;
ma perchè si fa forza a tre persone,
in tre gironi è distinto e costrutto.
A Dio, a sè, al prossimo si puone
far forza; dico in loro, e in lor cose,
come udirai con aperta ragione.
Morte per forza, e ferute dogliose
nel prossimo si danno, e nel suo avere
ruine, incendi e tollette dannose:
onde omicidi, e ciascun che mal fiere,
guastatori e predon, tutti tormenta
lo giron primo per diverse schiere.
Puote uomo avere in sè man violenta
e ne' suoi beni: e però nel secondo
giron convien che senza pro si penta
qualunque priva sè del vostro mondo,
biscazza e fonde la suo facultade,
e piange là dove esser dee giocondo.
Puossi far forza nella Deitade,
col cor negando e bestemmiando quella,
e spregiando Natura, e sua bontade:
e però lo minor giron suggella
del segno suo e Sodoma e Caorsa,
e chi spregiando Dio col cor favella.
La frode, ond' ogni coscïenza è morsa,
può l' uomo usare in colui, ch' in lui fida,
e in quei che fidanza non imborsa.
Questo modo di retro par che uccida
pur lo vinco d' amor che fa natura:
onde nel cerchio secondo s' annida

But because fraud is a vice peculiar to man, it more displeases God; and therefore the fraudulent are placed beneath, and more pain assails them. **The Heretics**

All the first circle is for the violent; but as violence may be done to three persons, it is formed and distinguished into three rounds. **Violence**

To God, to one's self, and to one's neighbour, may violence be done; I say in them and in their things, as thou shalt hear with evident discourse.

By force, death and painful wounds may be inflicted upon one's neighbour; and upon his substance, devastations, burnings, and injurious extortions:

wherefore the first round torments all homicides and every one who strikes maliciously, all plunderers and robbers, in different bands.

A man may lay violent hand upon himself, and upon his property: and therefore in the second round must every one repent in vain

who deprives himself of your world, gambles away and dissipates his wealth, and weeps there where he should be joyous.

Violence may be done against the Deity, in the heart denying and blaspheming Him; and disdaining Nature and her bounty:

and hence the smallest round seals with its mark both Sodom and Cahors, and all who speak with disparagement of God in their hearts.

Fraud, which gnaws every conscience, a man may practise upon [one] who confide[s] in him; and upon [him] who repose[s] no confidence.

This latter mode seems only to cut off the bond of love which Nature makes: hence in the second circle nests **Simple Fraud**

Cerchio VI. ipocrisia, lusinghe e chi affattura,
falsità, ladroneccio e simonia,
ruffian, baratti, e simile lordura.
Per l' altro modo quell' amor s' obblia
che fa natura, e quel ch' è poi aggiunto,
di che la fede spezïal si cria:
onde nel cerchio minore, ov' è il punto
dell' universo, in su che Dite siede,
qualunque trade in eterno è consunto."
Ed io: "Maestro, assai chiaro procede
la tua ragione, ed assai ben distingue
questo baratro, e il popol che il possiede.
Ma dimmi: Quei della palude pingue,
che mena il vento, e che batte la pioggia,
e che s' incontran con sì aspre lingue,
perchè non dentro della città roggia
son ei puniti, se Dio gli ha in ira?
e se non gli ha, perchè sono a tal foggia?"
Ed egli a me: "Perchè tanto delira,"
disse, "lo ingegno tuo da quel ch' ei suole?
ovver la mente dove altrove mira?
Non ti rimembra di quelle parole,
con le quai la tua Etica pertratta
le tre disposizion, che il ciel non vuole;
incontinenza, malizia e la matta
bestialitade? e come incontinenza
men Dio offende, e men biasimo accatta?
Se tu riguardi ben questa sentenza,
e rechiti alla mente chi son quelli,
che su di fuor sostengon penitenza,
tu vedrai ben perchè da questi felli
sien dipartiti, e perchè men crucciata
la divina giustizia gli martelli."

hypocrisy, flattery, sorcerers, cheating, theft and simony, pandars, barrators, and like filth. **The Heretics**

In the other mode is forgotten that love which Nature makes, and also that which afterwards is added, giving birth to special trust: **Treacherous Fraud**

hence in the smallest circle, at the centre of the universe and seat of Dis, every traitor is eternally consumed."

And I: "Master, thy discourse proceeds most clearly, and excellently distinguishes this gulf, and the people that possess it.

But tell me: Those of the fat marsh; *those* whom the wind leads, and whom the rain beats; and *those* who meet with tongues so sharp,— **Division of the Upper Hell**

why are they not punished in the red city, if God's anger be upon them? and if not, why are they in such plight?"

And he [said] to me: "Wherefore errs thy mind so much beyond its wont? or are thy thoughts turned somewhere else?

Rememberest thou not the words wherewith thy Ethics treat of the three dispositions which Heaven wills not,

incontinence, malice, and mad bestiality? and how incontinence less offends God, and receives less blame? **Incontinence**

If thou rightly considerest this doctrine, and recallest to thy memory who they are that suffer punishment above, without,

thou easily wilt see why they are separated from these fell *spirits*, and why, with less anger, Divine Justice strikes them."

Cerchio VI.

"O Sol, che sani ogni vista turbata,
tu mi contenti sì, quando tu solvi,
che, non men che saver, dubbiar m' aggrata.
Ancora un poco indietro ti rivolvi,"
diss' io, "là dove di' che usura offende
la divina bontade, e il groppo svolvi."
"Filosofia," mi disse, "a chi l' attende,
nota non pure in una sola parte,
come natura lo suo corso prende
dal divino intelletto e da sua arte;
e se tu ben la tua Fisica note,
tu troverai non dopo molte carte,
che l' arte vostra quella, quanto puote,
segue, come il maestro fa il discente,
sì che vostr' arte a Dio quasi è nipote.
Da queste due, se tu ti rechi a mente
lo Genesi dal principio, conviene
prender sua vita ed avanzar la gente.
E perchè l' usuriere altra via tiene,
per sè natura, e per la sua seguace
dispregia, poichè in altro pon la spene.
Ma seguimi oramai, chè il gir mi piace:
chè i Pesci guizzan su per l' orizzonta
e il Carro tutto sovra il Coro giace,
e il balzo via là oltre si dismonta."

8, 9. There is a confusion here between Pope Anastasius II. (469-498) and his contemporary the Emperor Anastasius (491-518). It is the latter who was induced by Photinus, a deacon of Thessalonica, to adopt the Acacian heresy, which denied the divine birth of Christ.

16-111. The reader is again referred to the note on "Dante's Hell" at the close of this volume.

"O Sun! who healest all troubled vision, thou makest so glad when thou resolvest me, that to doubt is not less grateful than to know. The Heretics

Turn thee yet a little back" [I said], "to where thou sayest that usury offends the Divine Goodness, and unravel the knot." Usury

He said to me: "Philosophy, to him who hears it, points out, not in one place alone, how Nature takes her course

from the Divine Intellect, and from its art; and if thou note well thy Physics, thou wilt find, not many pages from the first,

that your art, as far as it can, follows her, as the scholar does his master; so that your art is, as it were, the grandchild of the Deity.

By these two, if thou recallest to thy memory Genesis at the beginning, it behoves man to gain his bread and [to prosper].

And because the usurer takes another way, he contemns Nature in herself and in her follower, placing elsewhere his hope.

But follow me now, as it pleases me to go: for the Fishes [are quivering] on the horizon, and all the Wain lies over Caurus, and yonder far onwards we go down the cliff."

22. *malizia.* It should be noted that in *vv.* 82, 83 of the present canto, Dante classifies the sins under the heads of incontinence, bestiality and malice. In this verse, however, *malizia* includes both bestiality and malice.

50. For Sodom, see *Genesis* xix. Cahors, in the South of France, was so notorious for its usurers in the Middle Ages, that "Caorsinus" was frequently employed as a synonym for "usurer."

60. Barratry means traffic in public offices; it is, in fact, the secular equivalent for simony.

67, 73. The "gulf" and "red city" (*cf. Inf.* viii. 70, *sqq.*) are, of course, the city of Dis.

79-83. See the *Nicomachean Ethics* of Aristotle, vii. 1: ". . . there are three species of moral character to be avoided, viz., vice, incontinence and bestiality."

83, 84. See the *Ethics*, vii. 6: "It is more pardonable to follow natural desires. . . . The more treacherous men are the wickeder. . . . Bestiality is a lesser thing than vice."

101. Possibly in allusion to Aristotle's phrase: ". . . if Art mimics Nature," in the *Physics* ii. 2.

105. Nature being the connecting link.

106-108. See *Genesis* i. 28: ". . . replenish the earth and subdue it"; and iii. 19: "In the sweat of thy face shalt thou eat bread." If these really are the verses Dante had in mind, he possibly selected the former (for which ii. 15 may be substituted) to represent Nature, and the latter to represent Art, conceiving the one to be addressed to the agriculturist, the other to the artisan.

112-114. The sun was in Aries at the time of the Vision (see *Inf.* i. 38-40, and *note*). As the constellation of Pisces which immediately precedes that of Aries is now on the horizon, the time indicated is about two hours before sunrise (of the second day). At the same hour the position of Charles' Wain, or Boötes, is in the N.W. (Caurus = the N.W. wind).



Showing the hours at which the several signs of the Zodiac begin to rise at the spring equinox. Each sign begins to set twelve hours after it begins to rise. The spectator is looking South.

THE way down to the Seventh Circle commences in a wild chasm of shattered rocks. Its entrance is occupied by the Minotaur, horror of Crete, and emblem of the bloodthirsty violence and brutality that are punished below. The monster begins to gnaw himself threateningly; but Virgil directs emphatic words to him, which instantly make him plunge about in powerless fury, and leave the passage free for some time (1-27). Dante is then led down amongst loose stones, which are lying so steep, that they give way under the weight of his feet (28-45). The river of Blood comes to view as they approach the bottom of the precipice. It goes round the whole of the Seventh

Cerchio VII. Girone 1 Flegetonte

Era lo loco, ove a scender la riva
venimmo, alpestro, e per quel ch' ivi er' anco,
tal, ch' ogni vista ne sarebbe schiva.
Qual è quella ruina, che nel fianco 4
di qua da Trento l' Adice percosse
o per tremuoto o per sostegno manco,—
chè da cima del monte, onde si mosse, 7
al piano è sì la roccia discoscesa
ch' alcuna via darebbe a chi su fosse:
cotal di quel burrato era la scesa; 10
e in su la punta della rotta lacca
l' infamia di Creti era distesa,
che fu concetta nella falsa vacca; 13
e quando vide noi sè stesso morse,
sì come quei, cui l' ira dentro fiacca.
Lo savio mio inver lui gridò: "Forse 16
tu credi che qui sia il duca d' Atene,
che su nel mondo la morte ti porse?

CANTO XII

Circle, and forms the First of its three divisions. All who have committed Violence against others are tormented in it; some being immersed to the eyebrows, some to the throat, &c., according to the different degrees of guilt; and troops of Centaurs are running along its outer bank, keeping each sinner at his proper depth (46-97). Nessus is appointed by Chiron, chief of the Centaurs, to guide Dante to the shallowest part of the river, and carry him across it. He names several of the tyrants, murderers, assassins, &c., that appear as they go along; and then repasses the river by himself to rejoin his companions (98-139).

The Violent against their neighbours

The place to which we came, in order to descend the bank, was alpine, and such, from what was there besides, that every eye would shun it.

As is the ruin, which struck the Adige in its flank, on this side Trent, *caused* by earthquake or by defective prop,—

for from the summit of the mountain, whence it moved, to the plain, the rock is shattered so, that it might give some passage to one that were above:

The Minotaur

such of that rocky steep was the descent; and on the top of the broken cleft lay spread the infamy of Crete,

which was conceived in the false cow; and when he saw us he gnawed himself, like one whom anger inwardly consumes.

My Sage cried towards him: "Perhaps thou thinkest the Duke of Athens may be here, who, in the world above, gave thee thy death?

Cerchio VII. Girone 1 Flegetonte

Partiti, bestia, chè questi non viene 19
ammaestrato dalla tua sorella,
ma vassi per veder le vostre pene."
Qual è quel toro che si slaccia in quella 22
che ha ricevuto già 'l colpo mortale,
che gir non sa, ma qua e là saltella:
vid' io lo Minotauro far cotale. 25
E quegli accorto gridò: "Corri al varco;
mentre ch' è in furia, è buon che tu ti cale."
Così prendemmo via giù per lo scarco 28
di quelle pietre, che spesso moviensi
sotto i miei piedi per lo nuovo carco.
Io gìa pensando; e quei disse: "Tu pensi 31
forse a questa rovina, ch' è guardata
da quell' ira bestial ch' io ora spensi.
Or vo' che sappi, che l' altra fiata 34
ch' i' discesi quaggiù nel basso inferno,
questa roccia non era ancor cascata.
Ma certo poco pria, se ben discerno, 37
che venisse Colui che la gran preda
levò a Dite del cerchio superno,
da tutte parti l' alta valle feda 40
tremò sì, ch' io pensai che l' universo
sentisse amor, per lo quale è chi creda
più volte il mondo in caos converso; 43
ed in quel punto questa vecchia roccia
qui ed altrove tal fece riverso.
Ma ficca gli occhi a valle: chè s' approccia 46
la riviera del sangue, in la qual bolle
qual che per violenza in altrui noccia."
O cieca cupidigia, e ria e folle, 49
che sì ci sproni nella vita corta,
e nell' eterna poi sì mal c' immolle!

Get thee gone, Monster! for this one comes not, instructed by thy sister; but passes on to see your punishments."

The Violent against their neighbours

As a bull, that breaks loose, in the moment when he has received the fatal stroke, and cannot go, but plunges hither and thither:

So I saw the Minotaur do. And my wary Guide cried: "Run to the passage; whilst he is in fury, it is good that thou descend."

Thus we took our way downwards on the ruin of those stones, which often moved beneath my feet, from the unusual weight.

I went musing, and he said: "Perhaps thou art thinking of this fallen mass, guarded by that bestial rage, which I quelled just now.

The ruin and its cause

I would have thee know, that, when I went the other time, down here to the deep Hell, this rock had not yet fallen.

But certainly, if I distinguish rightly, short while before He came, who took from Dis the great prey of the upmost circle,

On all sides the deep loathsome valley trembled so, that I thought the universe felt love, whereby, as some believe,

The world has oft-times been converted into chaos; and in that moment, here, and elsewhere, this ancient rock made such downfall.

But fix thy eyes upon the valley: for the river of blood draws nigh, in which boils every one who by violence injures others."

Punishment of the sinners

O blind cupidity [both wicked and foolish], which so incites us in the short life, and then, in the eternal, steeps us so bitterly!

Cerchio VII. Girone 1 Flegetonte

Io vidi un' ampia fossa in arco torta,
come quella che tutto il piano abbraccia,
secondo ch' avea detto la mia scorta;

e tra il piè della ripa ed essa, in traccia
correan Centauri armati di saette,
come solean nel mondo andare a caccia.

Vedendoci calar ciascun ristette,
e della schiera tre si dipartiro
con archi ed asticciuole prima elette.

E l' un gridò da lungi: "A qual martiro
venite voi, che scendete la costa?
Ditel costinci, se non, l' arco tiro."

Lo mio maestro disse: "La risposta
farem noi a Chiron costà di presso;
mal fu la voglia tua sempre sì tosta."

Poi mi tentò e disse: "Quegli è Nesso,
che morì per la bella Deianira,
e fe' di sè la vendetta egli stesso;

e quel di mezzo, che al petto si mira,
è il gran Chirone, il qual nudrì Achille;
quell' altro è Folo, che fu sì pien d' ira.

D' intorno al fosso vanno a mille a mille,
saettando quale anima si svelle
del sangue più che sua colpa sortille."

Noi ci appressammo a quelle fiere snelle;
Chiron prese uno strale, e con la cocca
fece la barba indietro alle mascelle.

Quando s' ebbe scoperta la gran bocca,
disse ai compagni: "Siete voi accorti,
che quel di retro muove ciò ch' ei tocca?

Così non soglion fare i piè de' morti."
E il mio buon duca, che già gli era al petto
dove le duo nature son consorti,

I saw a wide fosse bent arcwise, as embracing all the plain, according to what my Guide had told me; and between it and the foot of the bank were Centaurs, running one behind the other, armed with arrows, as they were wont on earth to go in hunting. *The Violent against their neighbours* *The Centaurs*

Perceiving us descend, they all stood still; and from the band three came forth with bows and javelins chosen first.

And one of them cried from far: "To what torment come ye, ye that descend the coast? Tell from thence; if not, I draw the bow."

My Master said: "Our answer we will make to Chiron, there near at hand; unhappily thy will was always thus rash."

Then he touched me and said: "That is Nessus, who died for the fair Dejanira, and of himself took vengeance for himself;

he in the middle, who is looking down upon his breast, is the great Chiron, he who nursed Achilles; that other is Pholus, who was so full of rage.

Around the fosse they go by thousands, piercing with their arrows whatever spirit wrenches itself out of the blood farther than its guilt has allotted for it."

We drew near those rapid beasts; Chiron took an arrow, and with the notch put back his beard upon his jaws. *Chiron*

When he had uncovered his great mouth, he said to his companions: "Have ye perceived that the one behind moves what he touches?

The feet of the dead are not wont to do so." And my good Guide, who was already at the breast of him, where the two natures are consorted,

Cerchio VII. Girone 1 Flegetonte

rispose: "Ben è vivo, e sì soletto 85
mostrarli mi convien la valle buia;
necessità 'l c' induce, e non diletto.
Tal si partì da cantare alleluia, 88
che mi commise quest' uficio nuovo;
non è ladron, nè io anima fuia.
Ma per quella virtù, per cui io muovo 91
li passi miei per sì selvaggia strada,
danne un de' tuoi, a cui noi siamo a pruovo,
che ne dimostri là ove si guada, 94
e che porti costui in su la groppa:
chè non è spirto che per l' aer vada."
Chiron si volse in sulla destra poppa, 97
e disse a Nesso: "Torna, e sì li guida,
e fa cansar, s' altra schiera v' intoppa."
Noi ci movemmo con la scorta fida 100
lungo la proda del bollor vermiglio,
ove i bolliti facean alte strida.
Io vidi gente sotto infino al ciglio; 103
e il gran Centauro disse: "Ei son tiranni
che dier nel sangue e nell' aver di piglio.
Quivi si piangon li spietati danni; 106
quivi è Alessandro e Dionisio fero
che fe' Cicilia aver dolorosi anni;
e quella fronte ch' ha il pel così nero 109
è Azzolino; e quell' altro ch' è biondo
è Opizzo da Esti, il qual per vero
fu spento dal figliastro su nel mondo." 112
Allor mi volsi al poeta, e quei disse:
"Questi ti sia or primo, ed io secondo."
Poco più oltre il Centauro s' affisse 115
sopra una gente, che infino alla gola
parea che di quel bulicame uscisse.

replied: "Indeed he is alive, and solitary thus have I to shew him the dark valley; necessity brings him to it, and not sport. **The Violent against their neighbours**

From singing Alleluiah, came She who gave me this new office; he is no robber, nor I a thievish spirit.

But by that virtue through which I move my steps on such a wild way, give us some one of thine whom we may follow,

that he may shew us where the ford is, and carry over him upon his back, for he is not a spirit to go through the air."

Chiron bent round on his right breast, and said to Nessus: "Turn, and guide them then; and if another troop encounter you, keep it off."

We moved onwards with our trusty guide, along the border of the purple boiling, wherein the boiled were making loud shrieks.

I saw people down in it even to the eyebrows; and the great Centaur said: "These are tyrants who took to blood and plunder. **Tyrants**

Here they lament their merciless offences; here is Alexander; and fierce Dionysius, who made Sicily have years of woe;

and that brow which has the hair so black is Azzolino; and that other, who is blonde, is Obizzo of Este, who in verity

was quenched by his step-son up in the world." Then I turned me to the Poet, and he said: "Let him be chief guide to thee now, and me second."

A little farther on, the Centaur paused beside a people which, as far as the throat, seemed to issue from that boiling stream. **Murderers**

Cerchio VII. Girone I Flegetonte

Mostrocci un' ombra dall' un canto sola,
dicendo: "Colui fesse in grembo a Dio
lo cor che in sul Tamigi ancor si cola."

Poi vidi gente, che di fuor del rio
tenea la testa ed ancor tutto il casso;
e di costoro assai riconobb' io.

Così a più a più si facea basso
quel sangue sì che cocea pur li piedi;
e quivi fu del fosso il nostro passo.

"Sì come tu da questa parte vedi
lo bulicame che sempre si scema,"
disse il Centauro, "voglio che tu credi

che da quest' altra a più a più giù prema
lo fondo suo, infin ch' ei si raggiunge
ove la tirannia convien che gema.

La divina giustizia di qua punge
quell' Attila che fu flagello in terra,
e Pirro e Sesto; ed in eterno munge

le lagrime, che col bollor disserra
a Rinier da Corneto, a Rinier Pazzo,
che fecero alle strade tanta guerra."

Poi si rivolse, e ripassossi il guazzo.

4-6. It is best to take this as the landslip known as the Slavini di Marco, on the left bank of the Adige, near Roveredo, between Verona and Trento.

12-18. Pasiphaë, the wife of Minos, King of Crete, became enamoured of a bull, and gave birth to the Minotaur, half-man, half-bull. Minos, whose son Androgeos had been killed by the Athenians, exacted from them an annual tribute of seven youths and seven maidens who were devoured by the brute. It was eventually slain by Theseus, King of Athens, with the aid of Minos' daughter Ariadne, who gave him a sword and the clue wherewith to unravel the labyrinth in which the monster lived.

He shewed us a spirit by itself apart, saying: "That one, in God's bosom, pierced the heart which still is venerated on the Thames." **The Violent against their neighbours**

Then some I saw, who kept the head and likewise all the chest out of the river; and of these I recognised many.

Thus more and more that blood grew shallow, until it [cooked] the feet only; and here was our passage through the fosse.

"As thou seest the boiling stream, on this side, continually diminish," said the Centaur, "so I would have thee to believe

that, on this other, it lowers its bottom more and more, till it comes again to where tyranny is doomed to mourn.

Divine Justice here torments that Attila, who was a scourge on earth; and Pyrrhus and Sextus; and to eternity milks **Ruthless Warriors**

tears, which by the boiling it unlocks, from Rinier of Corneto, from Rinier Pazzo, who on the highways made so much war." Then he turned back, and repassed the ford. **Highwaymen**

34, 35. See above, Canto ix. 22-27.

37-41. For the descent of Christ to Hell, see above, Canto iv. 53, *sqq.* The earthquake at the moment of Christ's death is mentioned in *Matthew* xxvii. 51.

42, 43. Empedocles taught that the universe exists by reason of the discord of the elements, and that if harmony (*amor*) were to take the place of this discord, a state of chaos would ensue.

45. See below, Canto xxi. 106, *sqq.*

56. *Centauri*, mythological creatures, half-men, half-horses (see *v.* 84).

59-72. Chiron, the teacher of Achilles, Hercules and other renowned Greeks (*cf. Purg.* ix. 37). For Nessus,

see *Par.* ix. 102, *note.* Of Pholus we know nothing save that he is often mentioned by the classical poets; Dante's *pien d'ira* is probably a reminiscence of Virgil's *furentem Centaurum* . . *Pholum* (*Georg.* ii. 455, 456).

107. Probably Alexander the Great is meant, although Dante elsewhere (*Conv.* iv. 11: 124, and *De Mon.* ii. 9: 61-67) eulogises this hero. There are several instances of such inconsistency in our poet's works. Some try to avoid the difficulty by identifying *Alessandro* with the Thessalian tyrant of that name (Alexander of Pherae).

107, 108. Dionysius the Elder, tyrant of Syracuse (B.C. 405-367).

109, 110. Ezzelino III. da Romano (1194-1259), the chief of the Ghibelline party in Northern Italy.

110-112. Obizzo II. da Este, Marquis of Ferrara and of the March of Ancona (1264-1293), was an ardent Guelf. It is doubtful whether his son Azzo VIII. (1293-1308) really murdered him: possibly Dante is only following a popular tradition. Azzo (who is again mentioned in *Purg.* v. 77, and perhaps in *Inf.* xviii. 56, see *note*) is evidently called *figliastro* with reference to his unnatural crime.

118-120. Simon de Montfort, who led the English barons against their king, Henry III., was defeated and slain by Henry's son, Edward, at the battle of Evesham (1265). The reference here is to Simon's son, Guy, who avenged his father's death in 1271, while Vicar-General of Tuscany, by openly murdering the English

king's nephew, Henry, in a church at Viterbo. Henry's heart was enclosed in a casket, which was placed on a pillar over London Bridge, or, according to another account, in the hand of his statue in Westminster Abbey.

132. *Cf. v.* 103. Note that the tyrants are punished more severely than even the murderers.

134-138. Attila, King of the Huns (433-453), known as the *flagellum Dei* (see the following canto, *v.* 149, *note*).

135. This may be Pyrrhus, the son of Achilles, who took part in the Trojan War, killed Priam and his son Polites, and sacrificed his daughter Polyxena to the shade of Achilles; Virgil lays special stress on his cruelty (*Æn.* ii. 469, *sqq.*) Or perhaps the reference is to the fabled descendant of this Pyrrhus, the King of Epirus (B.C. 318-272), who was eventually defeated by the Romans (*cf. Par.* vi. 44); the fact that Dante (in the *De Mon.* ii. 10: 57-83) speaks of Pyrrhus' contempt for gold does not affect the validity of this interpretation: in the first place for the reason given above in the *note* to *v.* 107, and secondly because contempt for gold is not incompatible with great violence and cruelty.

Sextus Pompeius, the son of Pompey the Great, was defeated by Cæsar at Munda, B.C. 45 (*cf. Par.* vi. 71, 72). Lucan and Orosius give him a very bad character.

137. These notorious highwaymen were contemporaries of Dante.

INFERNO

THE Second Round, or ring, of the Seventh Circle; the dismal mystic Wood of Self-murderers. The souls of these have taken root in the ground, and become stunted trees, with withered leaves and branches; instead of fruit, producing poison. The obscene Harpies, insatiable foreboders of misery and despair, sit wailing upon them and devouring them (1-30). Pietro delle Vigne, is one of the suicides; and he tells Dante what had made him destroy himself, and also in what manner the souls are converted into those uncouth trees (31-108).

Cerchio VII. Girone 2

Non era ancor di là Nesso arrivato,
quando noi ci mettemmo per un bosco,
che da nessun sentiero era segnato.
Non frondi verdi, ma di color fosco;
non rami schietti, ma nodosi e involti;
non pomi v' eran, ma stecchi con tosco.
Non han sì aspri sterpi nè sì folti
quelle fiere selvagge, che in odio hanno
tra Cecina e Corneto i luoghi colti.
Quivi le brutte Arpíe lor nidi fanno,
che cacciar delle Strofade i Troiani
con tristo annunzio di futuro danno.
Ale hanno late, e colli e visi umani,
piè con artigli, e pennuto il gran ventre;
fanno lamenti in su gli alberi strani.
Lo buon maestro: "Prima che più entre
sappi che se' nel secondo girone,"
mi cominciò a dire, "e sarai, mentre
che tu verrai nell' orribil sabbione.
Però riguarda bene, e sì vedrai
cose che torrien fede al mio sermone."

CANTO XIII

Their discourse is interrupted by the noise of two spirits all naked and torn, who come rushing through the dense wood, pursued by eager female hell-hounds. The first of them is Lano; the second, Jacomo da Sant' Andrea. Both had violently wasted their substance, and thereby brought themselves to an untimely end, and to this punishment (109-129). Dante finds a countryman, who, after squandering all his substance, had hanged himself; and hears him speak superstitiously about the calamities of Florence (130-151).

The Violent against themselves

Nessus had not yet reached the other side, when we moved into a wood, which by no path was marked.

The Wood

Not green the foliage, but of colour dusky; not smooth the branches, but gnarled and warped; apples none were there, but withered sticks with poison.

No holts so rough or dense have those wild beasts, that hate the cultivated tracts, between Cecina and Corneto.

The Harpies

Here the unseemly Harpies make their nest[s], who chased the Trojans from the Strophades with dismal note of future woe.

Wide wings they have, and necks and faces human, feet with claws, and their large belly feathered; they make rueful cries on the strange trees.

The kind Master began to say to me: "Before thou goest farther, know that thou art in the second round; and shalt be, until thou comest to the horrid sand. Therefore look well, and thou shalt see things which would take away belief from my speech."

Cerchio VII. Girone 2

Io sentia da ogni parte traer guai, 22
e non vedea persona che il facesse:
per ch' io tutto smarrito m' arrestai.
Io credo ch' ei credette ch' io credesse 25
che tante voci uscisser tra que' bronchi
da gente che per noi si nascondesse.
Però disse il maestro: "Se tu tronchi 28
qualche fraschetta d' una d' este piante,
li pensier ch' hai si faran tutti monchi."
Allor porsi la mano un poco avante, 31
e colsi un ramicel da un gran pruno;
e il tronco suo gridò: "Perchè mi schiante?"
Da che fatto fu poi di sangue bruno, 34
ricominciò a gridar: "Perchè mi scerpi?
non hai tu spirto di pietate alcuno?
Uomini fummo, ed or sem fatti sterpi: 37
ben dovrebb' esser la tua man più pia,
se state fossim' anime di serpi."
Come d' un stizzo verde, che arso sia 40
dall' un de' capi, che dall' altro geme
e cigola per vento che va via:
sì della scheggia rotta usciva insieme 43
parole e sangue: ond' io lasciai la cima
cadere, e stetti come l' uom che teme.
"S' egli avesse potuto creder prima," 46
rispose il savio mio, "anima lesa,
ciò ch' ha veduto pur con la mia rima,
non averebbe in te la man distesa; 49
ma la cosa incredibile mi fece
indurlo ad opra, che a me stesso pesa.
Ma dilli chi tu fosti, sì che, in vece 52
d' alcuna ammenda, tua fama rinfreschi
nel mondo su, dove tornar gli lece."

Already I heard wailings uttered on every side, and saw no one to make them: wherefore I, all bewildered, stood still. The Violent against themselves

I think he thought that I was thinking so many voices came, amongst those stumps, from people who hid themselves on our account.

Therefore the Master said: "If thou breakest off any little shoot from one of these plants, the thoughts, which thou hast, will all become defective."

Then I stretched my hand a little forward, and plucked a branchlet from a great thorn; and the trunk of it cried, "Why dost thou rend me?" Pier delle Vigne

And when it had grown dark with blood, it again began to cry: "Why dost thou tear me? hast thou no breath of pity?

Men we were, and now are turned to trees: truly thy hand should be more merciful, had we been souls of serpents."

As a green brand, that is burning at one end, at the other drops, and hisses with the wind which is escaping:

so from that broken splint, words and blood came forth together: whereat I let fall the top, and stood like one who is afraid.

"If he, O wounded Spirit!" my Sage replied, "could have believed before, what he has seen only in my verse,

he would not have stretched forth his hand against thee; but the incredibility of the thing made me prompt him to do what grieves myself.

But tell him who thou wast; so that, to make thee some amends, he may refresh thy fame up in the world, to which he is permitted to return."

Cerchio VII. Girone 2

E il tronco: "Sì con dolce dir m' adeschi, 55
ch' io non posso tacere; e voi non gravi
perch' io un poco a ragionar m' inveschi.
Io son colui, che tenni ambo le chiavi 58
del cor di Federico, e che le volsi
serrando e disserrando sì soavi,
che dal segreto suo quasi ogni uom tolsi; 61
fede portai al glorioso ufizio,
tanto ch' io ne perdei lo sonno e i polsi.
La meretrice, che mai dall' ospizio 64
di Cesare non torse gli occhi putti,
morte comune e delle corti vizio,
infiammò contra me gli animi tutti; 67
e gl' infiammati infiammâr sì Augusto,
che i lieti onor tornaro in tristi lutti.
L' animo mio per disdegnoso gusto, 70
credendo col morir fuggir disdegno,
ingiusto fece me contra me giusto.
Per le nuove radici d' esto legno 73
vi giuro che giammai non ruppi fede
al mio signor, che fu d' onor sì degno.
E se di voi alcun nel mondo riede, 76
conforti la memoria mia, che giace
ancor del colpo che invidia le diede."
Un poco attese, e poi: "Da ch' ei si tace," 79
disse il poeta a me, "non perder l' ora;
ma parla, e chiedi a lui se più ti piace."
Ond' io a lui: "Domandal tu ancora 82
di quel che credi che a me satisfaccia;
ch' io non potrei, tanta pietà m' accora."
Però ricominciò: "Se l' uom ti faccia 85
liberamente ciò che il tuo dir prega,
spirito incarcerato, ancor ti piaccia

The Violent against themselves

And the trunk: "Thou so allurest me with thy sweet words, that I cannot keep silent; and let it not seem burdensome to you, if I enlarge a little in discourse.

I am he, who held both keys of Frederick's heart, and turned them, locking and unlocking so softly,

that from his secrets I excluded almost every other man; so great fidelity I bore to the glorious office, that I lost thereby both sleep and life.

The harlot, that never from Cæsar's dwelling turned her adulterous eyes, common bane, and vice of courts,

inflamed all minds against me; and these, [being inflamed,] so inflamed Augustus, that my joyous honours were changed to dismal sorrows.

My soul, in its disdainful mood, thinking to escape disdain by death, made me, *though* just, unjust against myself.

By the new roots of this tree, I swear to you, never did I break faith to my lord, who was so worthy of honour.

Pier ends his story

And if any of you return to the world, strengthen the memory of me, which still lies prostrate from the blow that envy gave it."

The Poet listened a while, and then said to me: "Since he is silent, lose not the hour; but speak, and ask him, if thou wouldst know more."

Whereat I to him: "Do thou ask him farther, respecting what thou thinkest will satisfy me; for I could not, such pity is upon my heart."

He therefore resumed: "So may the man do freely for thee what thy words entreat him, O imprisoned spirit, please thee

Cerchio VII. Girone 2

di dirne come l' anima si lega 88
in questi nocchi; e dinne, se tu puoi,
s' alcuna mai da tai membra si spiega."
Allor soffiò lo tronco forte, e poi 91
si convertì quel vento in cotal voce:
"Brevemente sarà risposto a voi.
Quando si parte l' anima feroce 94
dal corpo ond' ella stessa s' è divelta,
Minos la manda alla settima foce.
Cade in la selva e non l' è parte scelta; 97
ma là dove fortuna la balestra,
quivi germoglia come gran di spelta;
surge in vermena ed in pianta silvestra; 100
l' Arpíe, pascendo poi delle sue foglie,
fanno dolore, ed al dolor finestra.
Come l' altre verrem per nostre spoglie, 103
ma non però ch' alcuna sen rivesta:
chè non è giusto aver ciò ch' uom si toglie.
Qui le strascineremo, e per la mesta 106
selva saranno i nostri corpi appesi,
ciascuno al prun dell' ombra sua molesta."
Noi eravamo ancora al tronco attesi, 109
credendo ch' altro ne volesse dire,
quando noi fummo d' un romor sorpresi,
similemente a colui che venire 112
sente il porco e la caccia alla sua posta,
ch' ode le bestie e le frasche stormire.
Ed ecco duo dalla sinistra costa, 115
nudi e graffiati, fuggendo sì forte,
che della selva rompièno ogni rosta.
Quel dinanzi: "Ora accorri, accorri, morte!" 118
E l' altro, a cui pareva tardar troppo,
gridava: "Lano sì non furo accorte

The Violent against themselves

tell us farther, how the soul gets bound up in these knots; and tell us, if thou mayest, whether any ever frees itself from such members."

Then the trunk blew strongly, and soon that wind was changed into these words: "Briefly shall you be answered.

Their punishment

When the fierce spirit quits the body, from which it has torn itself, Minos sends it to the seventh gulf.

It falls into the wood, and no place is chosen for it; but wherever fortune flings it, there it sprouts, like grain of spelt;

shoots up to a sapling, and to a savage plant; the Harpies, feeding then upon its leaves, give pain, and to the pain an outlet.

Like the others, we shall go for our spoils, [but not to the end that any may be] clothe[d] with them again: for it is not just that a man have what he takes from himself.

Hither shall we drag them, and through the mournful wood our bodies shall be suspended, each on the thorny tree of its tormented shade."

We still were listening to the trunk, thinking it would tell us more, when by a noise we were surprised;

Like one who feels the boar and chase approaching to his stand, who hears the beasts and the branches crashing.

Jacomo da Sant' Andrea and Lano

And, lo! on the left hand, two *spirits*, naked and torn, fleeing so violently that they broke every fan of the wood.

The foremost: "Come now, come, O death!" And the other, who thought himself too slow, cried: "Lano, thy legs were not so ready

Cerchio VII. Girone 2

le gambe tue alle giostre del Toppo." 121
E poichè forse gli fallía la lena
di sè e d' un cespuglio fece groppo.

Di retro a loro era la selva piena 124
di nere cagne bramose e correnti,
come veltri che uscisser di catena.

In quel che s' appiattò miser li denti, 127
e quel dilaceraro a brano a brano;
poi sen portar quelle membra dolenti.

Presemi allor la mia scorta per mano, 130
e menommi al cespuglio che piangea,
per le rotture sanguinenti, invano.

"O Jacomo," dicea, "da Sant' Andrea, 133
che t' è giovato di me fare schermo?
che colpa ho io della tua vita rea?"

Quando il maestro fu sopr' esso fermo, 136
disse: "Chi fusti, che per tante punte
soffi con sangue doloroso sermo?"

E quegli a noi: "O anime, che giunte 139
siete a veder lo strazio disonesto,
ch' ha le mie fronde sì da me disgiunte,

raccoglietele al piè del tristo cesto. 142
Io fui della città che nel Batista
mutò 'l primo patrono: ond' ei per questo

sempre con l' arte sua la farà trista; 145
e se non fosse che in sul passo d' Arno
rimane ancor di lui alcuna vista,

quei cittadin, che poi la rifondarno 148
sopra il cener che d' Attila rimase,
avrebber fatto lavorare indarno.

Io fei giubbetto a me delle mie case." 151

9. The river Cecina and the Marte, on whose banks stands the town of Corneto, indicate the northern and

at the jousts of Toppo." And [since] his breath perhaps [was] failing him, of himself and of a bush he made one group. **The Violent against themselves**

Behind them, the wood was filled with black braches, eager and fleet, as greyhounds that have escaped the leash.

Into him, who squatted, they thrust their teeth, and rent him piece by piece; then carried off his miserable limbs.

My Guide now took me by the hand, and led me to the bush, which was lamenting through its bleeding fractures, in vain.

"O Jacomo da Sant' Andrea!" it cried, "what hast thou gained by making me thy screen? what blame have I of thy sinful life?"

When the Master had stopped beside it, he said: "Who wast thou, who, through so many wounds, blowest forth with blood thy dolorous speech?"

And he to us: "Ye spirits, who are come to see the ignominious mangling which has thus disjoined my leaves from me,

O gather them to the foot of the dismal shrub! I was of the city that changed its first patron for the Baptist, on which account he **Florence**

with his art will always make it sorrowful; and were it not that at the passage of the Arno there yet remains some semblance of him,

those citizens, who afterwards rebuilt it on the ashes left by Attila, would have laboured in vain. I made a gibbet for myself of my own dwelling."

southern boundaries of the marshy coast district of the Maremma in Tuscany.

10-12. In the third book of the Æneid (209, *sqq.*), Virgil narrates how, on the islands of the Strophades, the Harpies defile the viands of the Trojans, who attack the hideous birds. One of these, Celæno (*infelix vates*), prophesies the misfortunes that will befall the Trojans and how they will endure famine before attaining their goal.

38. The speaker is Pier delle Vigne (*ca.* 1190-1249) minister of the Emperor Frederick II. and Chancellor of the two Sicilies. In the latter capacity he rearranged all the laws of the kingdom. Till the year 1247 he enjoyed the utmost confidence of his master. But suddenly he fell into disgrace (the reason usually given being that he plotted with Pope Innocent IV. against Frederick); he was blinded and imprisoned and eventually committed suicide. Pier's Latin letters are of great interest, and his Italian poems neither better nor worse than the rest of the poetry of the Sicilian school.

48. See *Æn.* iii. 22, *sqq.* The episode of Æneas and Polydorus evidently served Dante as a model for the present passage.

58-61. When at the height of his power, Pier was often compared to his namesake, the Apostle Peter. This explains the reminiscence of *Matthew* xvi. 19 in these verses, the *chiavi* being, of course, the keys of punishment and mercy.

64. The *meretrice* is Envy (see *v.* 78).

103. See above, Canto vi. 97-99.

115-129. Jacomo da Sant' Andrea, of Padua, was notorious for the extraordinary way in which he wasted his own and other people's substance, one of the favourite methods he employed being arson. He appears to have been put to death by Ezzelino da Romano in 1239.

Lano, a Sienese, was another spendthrift (*cf. Inf.* xxix. 125-132, *note*). Having squandered his fortune, he courted death at a ford called Pieve del Toppe (near Arezzo), where the Sienese were defeated by the Aretines in 1288.

133. This speaker has not been identified, though Benvenuto gives the names of some Florentines who hanged themselves about this time.

143-150. In Pagan times the patron of Florence was Mars, but when the Florentines were converted to Christianity they built a church in the place of the temple that had been raised in his honour, and dedicated it to St John the Baptist. The statue of Mars was first stowed away in a tower near the Arno, into which river it fell when the city was destroyed by Attila (whom Dante, following a common error of the time, confounds with Totila). It was subsequently re-erected on the Ponte Vecchio, though in a mutilated state; but for this circumstance, so the superstition ran, the Florentines would never have succeeded in rebuilding the city. As it was, they attributed the unceasing strife within their walls to the offended dignity of the heathen God (see *Par.* xvi. 145-147).

DANTE cannot go on till he has collected the scattered leaves, and restored them to that wretched shrub in which the soul of his countryman is imprisoned. He is then led by Virgil, across the remainder of the wood, to the edge of the Third Round, or ring, of the Seventh Circle. It is a naked plain of burning Sand (1-15); the place appointed for the punishment of those who have done Violence against God, against Nature, and against Nature and Art. [Canto xi. 46, &c.] The violent against God, the least numerous class, are lying supine upon the sand, and in greater torment than the rest. The violent against Nature and Art are sitting all crouched

Cerchio VII. Girone 3

Poichè la carità del natio loco
mi strinse, raunai le fronde sparte,
e rende' le a colui ch' era già fioco.
Indi venimmo al fine, ove si parte
lo secondo giron dal terzo, e dove
si vede di giustizia orribil arte.
A ben manifestar le cose nuove,
dico che arrivammo ad una landa,
che dal suo letto ogni pianta rimuove.
La dolorosa selva l' è ghirlanda
intorno, come il fosso tristo ad essa;
quivi fermammo i passi a randa a randa.
Lo spazzo era un' arena arida e spessa,
non d' altra foggia fatta che colei,
che fu da' piè di Caton già soppressa.
O vendetta di Dio, quanto tu dei
esser temuta da ciascun che legge
ciò che fu manifesto agli occhi miei!

CANTO XIV

up; and the violent against Nature are moving about, in large troops, with a speed proportioned to their guilt (16-27). A slow eternal Shower of Fire is falling upon them all (28-42). Capaneus is amongst the supine, unsubdued by the flames, blaspheming with his old decisiveness and fury (43-72). After speaking with him, the poets go on, between the burning sand and the wood of self-murderers, and soon come to a crimson streamlet that gushes forth from the wood and crosses the sandy plain (73-90). Virgil here explains the origin of all the rivers and marshes of Hell (91-142).

The Violent against God, Nature and Art

The love of my native place constraining me, I gathered up the scattered leaves; and gave them back to him, who was already hoarse.

Then we came to the limit, where the second round is separated from the third, and where is seen [a] fearful [device] of justice.

To make the new things clear, I say we reached a plain which from its bed repels all plants.

The dolorous wood is a garland to it round about, as to the wood the dismal fosse; here we stayed our [steps] close to its very edge.

The sandy plain

The ground was a sand, dry and thick, not different in its fashion from that which once was trodden by the feet of Cato.

O vengeance of God! how shouldst thou be feared by every one who reads what was revealed to my eyes!

Cerchio VII. Girone 3

D' anime nude vidi molte gregge, 19
che piangean tutte assai miseramente,
e parea posta lor diversa legge.
Supin giaceva in terra alcuna gente, 22
alcuna si sedea tutta raccolta,
ed altra andava continuamente.
Quella che giva intorno era più molta, 25
e quella men che giaceva al tormento,
ma più al duolo avea la lingua sciolta.
Sopra tutto il sabbion d' un cader lento 28
piovean di foco dilatate falde,
come di neve in alpe senza vento.
Quali Alessandro in quelle parti calde 31
d' India vide sopra lo suo stuolo
fiamme cadere infino a terra salde;
per ch' ei provvide a scalpitar lo suolo 34
con le sue schiere, per ciò che il vapore
me' si stingueva mentre ch' era solo:
tale scendeva l' eternale ardore; 37
onde l' arena s' accendea, com' esca
sotto focile, a doppiar lo dolore.
Senza riposo mai era la tresca 40
delle misere mani, or quindi or quinci
iscotendo da sè l' arsura fresca.
Io cominciai: "Maestro tu che vinci 43
tutte le cose, fuor che i demon duri,
che all' entrar della porta incontro uscinci,
chi è quel grande che non par che curi 46
l' incendio, e giace dispettoso e torto
sì che la pioggia non par che il maturi?"
E quel medesmo, che si fue accorto 49
ch' io domandava il mio duca di lui,
gridò: "Qual io fui vivo, tal son morto.

I saw many herds of naked souls, who were all lamenting very miserably; and there seemed imposed upon them a diverse law.

The Violent against God, Nature and Art

Their punishment

Some were lying supine upon the ground; some sitting all crouched up; and others roaming incessantly.

Those that moved about were much more numerous; and those that were lying in the torment *were* fewer, but uttered louder cries of pain.

Over all the great sand, falling slowly, rained dilated flakes of fire, like *those* of snow in Alps without a wind.

As the flames which Alexander, in those hot regions of India, saw fall upon his host, entire to the ground;

whereat he with his legions took care to tramp the soil, for the fire was more easily extinguished while alone:

so fell the eternal heat, by which the sand was kindled, like tinder under *flint and* steel, redoubling the pain.

Ever restless was the dance of miserable hands, now here, now there, shaking off the fresh burning.

I began: "Master, thou who conquerest all things, save the hard Demons, that came forth against us at the entrance of the gate,

The Violent against God

Capaneus

who is that great spirit, who seems to care not for the fire, and lies disdainful and contorted, so that the rain seems not to ripen him?"

And he himself, remarking that I asked my Guide concerning him, exclaimed: "What I was living, that am I dead.

Cerchio VII. Girone 3

Se Giove stanchi il suo fabbro da cui 52
crucciato prese la folgore acuta,
onde l' ultimo dì percosso fui,
o s' egli stanchi gli altri a muta a muta 55
in Mongibello alla fucina negra,
chiamando: 'Buon Vulcano, aiuta aiuta,'
sì com' ei fece alla pugna di Flegra, 58
e me saetti di tutta sua forza,
non ne potrebbe aver vendetta allegra."
Allora il duca mio parlò di forza 61
tanto ch' io non l' avea sì forte udito:
"O Capaneo, in ciò che non s' ammorza
la tua superbia, se' tu più punito: 64
nullo martirio, fuor che la tua rabbia,
sarebbe al tuo furor dolor compito."
Poi si rivolse a me con miglior labbia, 67
dicendo: "Quel fu l' un de' sette regi
ch' assiser Tebe; ed ebbe, e par ch' egli abbia,
Dio in disdegno, e poco par che il pregi; 70
ma, come io dissi lui, li suoi dispetti
sono al suo petto assai debiti fregi.
Or mi vien dietro, e guarda che non metti 73
ancor li piedi nell' arena arsiccia,
ma sempre al bosco li ritieni stretti."
Tacendo divenimmo là ove spiccia 76
fuor della selva un picciol fiumicello,
lo cui rossore ancor mi raccapriccia.
Quale del Bulicame esce un ruscello, 79
che parton poi tra lor le peccatrici,
tal per l' arena giù sen giva quello.
Lo fondo suo ed ambo le pendici 82
fatt' eran pietra, e i margini da lato:
per ch' io m' accorsi che il passo era lici.

Though Jove weary out his smith, from whom in anger he took the sharp bolt with which on my last day I was transfixed; The Violent against God

and though he weary out the others, one by one, at the black forge in Mongibello, crying: 'Help, help, good Vulcan!'

as he did at the strife of Phlegra; and hurl at me with all his might, yet should he not thereby have joyful vengeance."

Then my Guide spake with a force such as I had not heard before: "O Capaneus! in that thy pride remains unquenched,

thou art punished more: no torture, except thy own raving, would be pain proportioned to thy fury."

Then to me he turned with gentler lip, saying: "That was the one of the seven kings who laid siege to Thebes; and he held, and seems to hold,

God in defiance and prize him lightly; but, as I told him, his revilings are ornaments that well befit his breast.

Now follow me, and see thou place not yet thy feet upon the burning sand; but always keep them back close to the wood."

In silence we came to where there gushes forth from the wood a little rivulet, the redness of which still makes me shudder. Tributary of the Phlegethon

As from the Bulicame issues [a] streamlet, which the sinful women share amongst themselves: so this ran down across the sand.

Its bottom and both its shelving banks were petrified, and also the margins near it: whereby I discerned that our passage lay there.

Cerchio VII. Girone 3

"Tra tutto l' altro ch' io t' ho dimostrato, 85
  poscia che noi entrammo per la porta,
  lo cui sogliare a nessuno è negato,
cosa non fu dagli tuoi occhi scorta 88
  notabil come lo presente rio,
  che sopra sè tutte fiammelle ammorta."
Queste parole fur del duca mio : 91
  per che il pregai che mi largisse il pasto
  di cui largito m' aveva il disio.
"In mezzo mar siede un paese guasto," 94
  diss' egli allora, "che s' appella Creta,
  sotto il cui rege fu già il mondo casto.
Una montagna v' è, che già fu lieta 97
  d' acque e di fronde, che si chiamò Ida ;
  ora è diserta come cosa vieta.
Rea la scelse già per cuna fida 100
  del suo figliuolo ; e, per celarlo meglio,
  quando piangea, vi facea far le grida.
Dentro dal monte sta dritto un gran veglio, 103
  che tien volte le spalle inver Damiata,
  e Roma guata sì come suo speglio.
La sua testa è di fin' oro formata, 106
  e puro argento son le braccia e il petto,
  poi è di rame infino alla forcata ;
da indi in giuso è tutto ferro eletto, 109
  salvo che il destro piede è terra cotta,
  e sta in su quel, più che in su l' altro, eretto.
Ciascuna parte, fuor che l' oro, è rotta 112
  d' una fessura che lagrime goccia,
  le quali accolte foran quella grotta.
Lor corso in questa valle si diroccia ; 115
  fanno Acheronte, Stige e Flegetonta ;
  poi sen van giù per questa stretta doccia

"Amidst all the rest that I have shown thee, since we entered by the gate whose threshold is denied to none, **The Violent against God**

thy eyes have discerned nothing so notable as the present stream, which quenches all the flames above it."

These were words of my Guide: wherefore I prayed him to bestow on me the food, for which he had bestowed the appetite.

"In the middle of the sea lies a waste country," he then said, "which is named Crete, under whose King the world once was chaste.

A mountain is there, called Ida, which once was glad with waters and with foliage; now it is deserted like an antiquated thing.

Rhea of old chose it for the faithful cradle of her son; and the better to conceal him, when he wept, caused cries to be made on it.

Within the mountain stands erect a great Old Man, who keeps his shoulders turned towards Damietta, and looks at Rome as if it were his mirror. **The Old Man of Crete**

His head is shapen of fine gold, his arms and his breast are pure silver; then he is of brass to the cleft;

from thence downwards he is all of chosen iron, save that the right foot is of baked clay; and he rests more on this than on the other.

Every part, except the gold, is broken with a fissure that drops tears, which collected perforate that grotto.

Their course descends from rock to rock into this valley; they form Acheron, Styx, and Phlegethon, then, by this narrow conduit, go down **The rivers of Hell**

Cerchio VII. Girone 3

infin là dove più non si dismonta;
fanno Cocito; e qual sia quello stagno,
tu il vederai: però qui non si conta."

Ed io a lui: "Se il presente rigagno
si deriva così dal nostro mondo,
perchè ci appar pure a questo vivagno?"

Ed egli a me: "Tu sai che il loco è tondo,
e, tutto che tu sii venuto molto
pur a sinistra giù calando al fondo,

non se' ancor per tutto il cerchio volto:
per che, se cosa n' apparisce nuova,
non dee addur maraviglia al tuo volto."

Ed io ancor: "Maestro, ove si trova
Flegetonte e Letè: chè dell' un taci,
e l' altro di' che si fa d' esta piova?"

"In tutte tue question certo mi piaci,"
rispose; "ma il bollor dell' acqua rossa
dovea ben solver l' una che tu faci.

Letè vedrai, ma fuor di questa fossa,
là ove vanno l' anime a lavarsi,
quando la colpa pentuta è rimossa."

Poi disse: "Omai è tempo da scostarsi
dal bosco; fa che di retro a me vegne;
li margini fan via, che non son arsi,

e sopra loro ogni vapor si spegne."

14, 15. The Libyan desert traversed by Cato of Utica, when he led the Pompeian army to effect a junction with Juba, King of Numidia, in the year 47 B.C. The march is described by Lucan, *Phars.* ix. 411, *sqq.*

22-24. The blasphemers, usurers, and Sodomites respectively.

31-36. These details are taken from an apocryphal letter, very popular in the Middle Ages, in which Alexander is supposed to send an account of the

to where there is no more descent; they form Cocytus, and thou shalt see what kind of lake that is: here therefore I describe it not." **The Violent against God**

And I to him: "If the present rill thus flows down from our world, why does it appear to us only on this bank?"

And he to me: "Thou knowest that the place is round; and though thou hast come far, always to the left, descending towards the bottom,

thou hast not yet turned through the entire circle: wherefore if aught new appears to us, it ought not to bring wonder on thy countenance."

And I again: "Master, where is Phlegethon and Lethe found: for thou speakest not of the one, and sayest the other is formed by this rain?" **Phlegethon and Lethe**

"In all thy questions truly thou pleasest me," he answered; "but the boiling of the red water might well resolve one of those thou askest.

Lethe thou shalt see, but out of this abyss, there where the spirits go to wash themselves, when their guilt is taken off by penitence."

Then he said: "Now it is time to quit the wood; see that thou follow me; the margins which are not burning, form a path and over them all fire is quenched."

marvels of India to Aristotle. The original narrative says that the soldiers trampled on the snow, and that they warded off the flames, which subsequently descended from the sky, by means of their garments. The discrepancy we note in Dante occurs already in a version of the episode given by Albertus Magnus in his *De Meteoris*, which must, accordingly, have been Dante's immediate source.

46. *quel grande.* Capaneus, whose defiance of the

gods, especially of Jupiter, at the siege of Thebes, is narrated by Statius in a passage (*Thebaid* x.) from which Dante borrowed several details.

51-59. When Jupiter hurled a thunderbolt at Capaneus, before the walls of Thebes, the king did not fall, but met his death standing. Mongibello = Mount Etna, in which Vulcan and the Cyclopes forged Jove's thunderbolts. At the battle of Phlegra the giants who attempted to storm Olympus were defeated and slain by Jupiter.

77. *fiumicello.* This is a kind of tributary of the Phlegethon (*cf. Inf.* xii. 47 and 101, and see below *vv.* 133, 134).

79-81. The Bulicame was a noted spring near Viterbo. The fact that its waters were sulphurous and of a reddish colour makes the comparison specially appropriate. An edict has been unearthed which shows that a portion of the waters was reserved in the manner indicated by Dante as late as the year 1469.

96. The Golden Age, under Saturn, the mythical King of Crete.

100-102. It having been prophesied to Saturn, Rhea's husband, that he would be dethroned by one of his children, he devoured each one as soon as it was born. To save Jupiter from this fate, Rhea retired to Mount Ida, duped Saturn with a stone wrapped up in

swaddling clothes, which he duly swallowed, and as a further precaution, bade the Corybantes make such an uproar that the child's cries could not be heard.

105-115. This figure, the primary conception of which is based on *Daniel* ii. 32, *sqq.*, is an allegory of the history of the human race. The four metals are the four ages of man, as then reckoned (*cf.* Ovid, *Metam.* i. &c. &c.). The iron foot and that of clay are generally explained as the secular and spiritual authority, respectively; the latter, according to Dante's view, having, since the "donation of Constantine" (see *Par.* xx. 55-60, *note*), always been the more powerful (*v.* 111). The old man stands in Crete, partly, perhaps, on account of the central position of this island, situated midway between Asia, Africa, and Europe; but principally because of Virgil's verses (*Æn.* iii. 104, 105): *Creta Jovis magni medio jacet insula ponto, Mons Idæus ubi, et gentis cunabula nostræ*—"our race" being, of course, the Trojans, who were regarded by Dante as the ancestors of the Romans (*cf. Inf.* ii. 17-21, *note*). Damietta, in Egypt, stands for the Eastern civilisation, which was superseded by that of Rome (*cf. Par.* vi. 1-3). The Golden Age alone gave no cause for tears (*vv.* 112, 113).

119. For Cocytus see below, Cantos xxxii. to xxxiv.

136-138. *fuor di questa fossa* . . . in the Terrestrial Paradise, see *Purg.* xxviii. 25, *sqq.*

THE crimson stream—whose course is straight across the ring of burning sand, towards the ring of Hell—sends forth a dark exhalation that quenches all the flames over itself and its elevated margins. Upon one of these Dante continues to follow his Guide, in silence, till they have got far from the wood, when they meet a troop of spirits coming along the sand by the side of the bank (1-21). Dante is recognized by one of them, who

Cerchio VII. Girone 3

Ora cen porta l' un de' duri margini,
e il fummo del ruscel di sopra aduggia
sì che dal foco salva l' acqua e gli argini.
Quale i Fiamminghi tra Guizzante e Bruggia,
temendo il fiotto che ver lor s' avventa,
fanno lo schermo perchè il mar si fuggia;
e quale i Padovan lungo la Brenta,
per difender lor ville e lor castelli,
anzi che Chiarentana il caldo senta:
a tale imagine eran fatti quelli,
tutto che nè sì alti nè sì grossi,
qual che si fosse, lo maestro felli.
Già eravam dalla selva rimossi
tanto, ch' io non avrei visto dov' era,
perch' io indietro rivolto mi fossi,
quando incontrammo d' anime una schiera,
che venia lungo l' argine; e ciascuna
ci riguardava, come suol da sera
guardar l' un l' altro sotto nuova luna;
e sì ver noi aguzzavan le ciglia,
come vecchio sartor fa nella cruna.
Così adocchiato da cotal famiglia,
fui conosciuto da un, che mi prese
per lo lembo e gridò: "Qual maraviglia!"

takes him by the skirt; and, on fixing his eyes over the baked and withered figure, he finds it is Brunetto Latini. They speak to each other with great respect and affection, recalling the past, and looking forward to the future under the pressure of separate eternities. Their colloquy has a dark background, which could not be altered; and it stands there in deep perennial warmth and beauty (22-124).

Now one of the hard margins bears us on, and the smoke of the rivulet makes shade above, so that from the fire it shelters the water and the banks. **The Violent against Nature**

As the Flemings between Bruges and [Wissant], dreading the flood that rushes towards them, make their bulwark to repel the sea;

and as the Paduans, along the Brenta, to defend their villages and [castles] ere Chiarentana feels the heat:

in like fashion those *banks* were formed, though not so high nor so large, the master, whoever it might be, made them.

Already we were so far removed from the wood, that I should not have seen where it was, had I turned back,

when we met a troop of spirits, who were coming alongside the bank; and each looked at us, as in the evening men are wont

to look at one another under a new moon; and towards us sharpened their vision, as an aged tailor does at the eye of his needle.

Thus eyed by that family, I was recognised by one who took me by the skirt, and said: "What a wonder!" **Brunetto Latini**

Cerchio VII. Girone 3

Ed io, quando il suo braccio a me distese, 25
ficcai gli occhi per lo cotto aspetto
sì che il viso abbruciato non difese

la conoscenza sua al mio intelletto; 28
e chinando la mia alla sua faccia,
risposi: "Siete voi qui, ser Brunetto?"

E quegli: "O figliuol mio, non ti dispiaccia 31
se Brunetto Latini un poco teco
ritorna indietro, e lascia andar la traccia."

Io dissi lui: "Quanto posso ven preco; 34
e se volete che con voi m' asseggia,
faròl, se piace a costui, chè vo seco."

"O figliuol," disse, "qual di questa greggia 37
s' arresta punto, giace poi cent' anni
senza arrostarsi quando il foco il feggia.

Però va oltre; io ti verrò a' panni, 40
e poi rigiugnerò la mia masnada,
che va piangendo i suoi eterni danni."

Io non osava scender della strada 43
per andar par di lui; ma il capo chino
tenea, come uom che reverente vada.

Ei cominciò: "Qual fortuna o destino 46
anzi l' ultimo dì quaggiù ti mena?
e chi è questi che mostra il cammino?"

"Lassù di sopra in la vita serena," 49
rispos' io lui, "mi smarri' in una valle,
avanti che l' età mia fosse piena.

Pur ier mattina le volsi le spalle; 52
questi m' apparve, tornand' io in quella,
e riducemi a ca per questo calle."

Ed egli a me: "Se tu segui tua stella, 55
non puoi fallire al glorioso porto,
se ben m' accorsi nella vita bella;

And I, when he stretched out his arm to me, fixed my eyes on his baked aspect, so that the scorching of his visage hindered not **The Violent against Nature**

my mind from knowing him; and bending my face to his, I answered: "Are you here, Ser Brunetto?"

And he: "O my son! let it not displease thee, if Brunetto Latini turn back with thee a little, and let go his train."

I said: "With all my power I do beseech it of you; and if you wish me to sit down with you, I will do so, if it pleases him *there*, for I go with him."

"O my son," he said, "whoever of this flock stops one instant, lies a hundred years thereafter without fanning himself when the fire strikes him. **Their punishment**

Therefore go on; I will follow at thy skirts; and then will I rejoin my band, that go lamenting their eternal losses."

I durst not descend from the road to go level with him; but kept my head bent down, like one who walks in reverence.

He began: "What chance, or destiny, brings thee, ere thy last day, down here? and who is this that shews the way?"

"There above, up in the clear life, I lost myself," replied I, "in a valley, before my age was full.

Only yester morn I turned my back to it; he appeared to me, *as I was* returning into it, and guides me home again by this path."

And he to me: "If thou follow thy star, thou canst not fail of glorious haven, if I discerned rightly in the fair life; **Brunetto's prophecy**

Cerchio VII. Girone 3

e s' io non fossi sì per tempo morto,
  veggendo il cielo a te così benigno,
  dato t' avrei all' opera conforto.
Ma quell' ingrato popolo maligno,
  che discese di Fiesole ab antico
  e tiene ancor del monte e del macigno,
ti si farà, per tuo ben far, nimico:
  ed è ragion: chè tra li lazzi sorbi
  si disconvien fruttare al dolce fico.
Vecchia fama nel mondo li chiama orbi,
  gente avara, invidiosa e superba:
  da' lor costumi fa che tu ti forbi.
La tua fortuna tanto onor ti serba,
  che l' una parte e l' altra avranno fame
  di te; ma lungi fia dal becco l' erba.
Faccian le bestie Fiesolane strame
  di lor medesme, e non tocchin la pianta,
  s' alcuna surge ancora in lor letame,
in cui riviva la sementa santa
  di quei Roman, che vi rimaser, quando
  fu fatto il nido di malizia tanta."
"Se fosse tutto pieno il mio dimando,"
  risposi lui "voi non sareste ancora
  dell' umana natura posto in bando:
chè in la mente m' è fitta, ed or mi accora,
  la cara e buona imagine paterna
  di voi, quando nel mondo ad ora ad ora
m' insegnavate come l' uom s' eterna;
  e quant' io l' abbia in grado, mentre io vivo
  convien che nella mia lingua si scerna.
Ciò che narrate di mio corso scrivo,
  e serbolo a chiosar con altro testo
  a donna che saprà, se a lei arrivo.

and if I had not died so early, seeing heaven so kind to thee, I would have cheered thee in the work. The Violent against Nature

But that ungrateful, malignant people, who of old came down from Fiesole, and still savours of the mountain and the rock, The Florentines

will make itself an enemy to thee for thy good deeds; and there is cause: for amongst the tart sorbtrees, it befits not the sweet fig to fructify.

Old report on earth proclaims them blind, a people avaricious, envious, and proud: look that thou cleanse thyself of their customs.

Thy fortune reserves such honour for thee, that both parties will have a hunger of thee; but far from the goat shall be the grass.

Let the beasts of Fiesole make litter of themselves, and not touch the plant, if any yet springs up amid their rankness,

in which the holy seed revives of those Romans who remained there, when the nest of so much malice [was made]."

"Were my desire all fulfilled," I answered him, "you had not yet been banished from human nature: Dante's gratitude towards Brunetto

for in my memory is fixed, and now goes to my heart, the dear [and] kind, paternal image of you, when in the world, hour by hour,

you taught me how man makes himself eternal; and whilst I live, beseems my tongue should shew what gratitude I have for it.

That which you relate about my course, I write; and keep it, with another text, for a Lady to comment, who will be able if I get to her.

Cerchio VII. Girone 3

Tanto vogl' io che vi sia manifesto, 91
pur che mia coscienza non mi garra,
che alla fortuna, come vuol, son presto.
Non è nuova agli orecchi miei tale arra: 94
però giri fortuna la sua rota,
come le piace, e il villan la sua marra."
Lo mio maestro allora in sulla gota 97
destra si volse indietro, e riguardommi;
poi disse: "Bene ascolta chi la nota."
Nè per tanto di men parlando vommi 100
con ser Brunetto, e dimando chi sono
li suoi compagni più noti e più sommi.
Ed egli a me: "Saper d' alcuno è buono; 103
degli altri fia laudabile tacerci,
chè il tempo saria corto a tanto suono.
In somma sappi, che tutti fur cherci 106
e letterati grandi e di gran fama,
d' un peccato medesmo al mondo lerci.
Priscian sen va con quella turba grama, 109
e Francesco d' Accorso; anco vedervi,
s' avessi avuto di tal tigna brama,
colui potei che dal servo de' servi 112
fu trasmutato d' Arno in Bacchiglione,
dove lasciò li mal protesi nervi.
Di più direi; ma il venir e il sermone 115
più lungo esser non può: però ch' io veggio
là surger nuovo fummo dal sabbione.
Gente vien con la quale esser non deggio; 118
sieti raccomandato il mio 'Tesoro,'
nel quale io vivo ancora; e più non cheggio."
Poi si rivolse, e parve di coloro 121
che coronno a Verona il drappo verde
per la campagna; e parve di costoro
quegli che vince e non colui che perde. 124

Thus much I would have you know; so conscience chide me not, I am prepared for Fortune as she wills.

The Violent against Nature

Not new to my ears is such earnest: therefore, let Fortune turn her wheel as pleases her, and the boor his mattock."

Thereupon my Master turned backward on his right, and looked at me, then said: "He listens well who notes it."

Not the less I go on speaking with Ser Brunetto, and ask who are the most noted and highest of his companions.

And he to me: "It is good to know of some; of the rest it will be laudable that we keep silence, as the time would be too short for so much talk.

Brunetto names some of his companions

In brief, know that all were clerks, and great scholars, and of great renown; by one same crime on earth defiled.

Priscian goes with that wretched crowd, and Francesco d'Accorso; also, if thou hadst had any longing for such scurf, thou mightest have seen

him there, who by the Servant of servants was translated from the Arno to the Bacchiglione, where he left his ill-strained nerves.

I would say more, but my going and my speech must not be longer: for there I see new smoke arising from the great sand.

People are coming with whom I may not be; let my 'Treasure,' in which I still live, be commended to thee; and more I ask not."

Then he turned back, and seemed *like one* of those who run for the green cloth at Verona through the open field; and of them seemed he who gains, not he who loses.

4. Bruges, about ten miles from the sea, and Wissant, between Calais and Cape Grisnez, roughly indicate the western and eastern limits of the coast-line of Flanders (as then constituted).

7-9. In the middle ages the Duchy of Chiarentana or Carinthia extended as far as the Paduan district, the inhabitants of which built dykes to protect themselves against the waters of the Brenta, when swollen by the melted snows of the Carnic Alps.

23. Brunetto Latini or Latino (*ca.* 1210-1294), a Florentine Guelf and one of the leading figures in the political life of his native town. As an author, his fame rests on two works written between 1262 and 1266, the *Livre dou Tresor*, a prose encyclopædia composed in French (see verse 119), and the Tesoretto, a popular didactic poem in Italian, which contains in a condensed form much of the matter of the larger work. Dante was well acquainted with both these compilations, but was specially indebted to the latter, which is in the form of an allegorical journey. It is absurd to regard Latini as a kind of schoolmaster: he was far too busy a man in other walks of life. Verse 85 should obviously be taken in the widest sense; and there can be no doubt that Dante's thought was largely moulded and directed by his illustrious friend.

61-79. According to tradition, Catiline was besieged by Cæsar in Fiesole, the Roman Faesulæ, situated on a hill three miles N.W. of the future site of Florence. When the town fell, a new city was founded on the Arno, Florence, to wit. The inhabitants were composed partly of the Fiesolans, and partly of the remnants of the Roman army. The Florentine commons (Whites) were commonly held to be descended from the former stock, the nobles (Blacks) from the latter. These two strains were always at variance: hence there was unceasing internal strife at Florence. In *v.* 63 Dante ingeniously utilises the *monte* on which Fiesole stood, and the *macigno* of the Fiesolan quarries, with which a great part of Florence was built, to indicate the rough

and hard nature of his fellow-citizens. Verses 71 and 72 have usually been taken to mean that both the Blacks and the Whites would be eager to win over to their side a man of Dante's calibre; but in view of the actual historical facts, which are summarised by Dante in *Par.* xvii. 69, it is perhaps better to adopt Casini's interpretation, that both parties would vie with each other in persecuting the poet—the Blacks with their decrees of exile (after he opposed the entry of Charles of Valois, which is probably the act specially referred to in *v.* 64—see Gardner, pp. 21, 22.), and the Whites with their hatred, caused by his defection from their party. The Florentines are called "blind" (*v.* 67) either because they thoughtlessly opened their gates to Attila, or because, in the year 1117, they lost some booty that was due to them, owing to an ingenious trick played them by the Pisans. Verse 68 may be compared with *Inf.* vi. 74.

89. *con altro testo.* See *Inf.* x. 79, *sqq.*, and 130-132, *note.*

95, 96. Dame Fortune's varying moods affect him as little as the act of the peasant.

109. It is an insult to Dante to assume that he condemns Priscian merely because, as a grammarian and teacher of youth, he was specially liable to fall into the vice here condemned. There must have been some medieval tradition to account for Priscian's position in this circle.

110. Francesco d'Accorso (1225-1293) the son of a great jurist, and himself a lawyer of distinction, lectured at Bologna and at Oxford.

110-114. Andrea dei Mozzi belonged to a wealthy and influential Florentine family, who were White Guelphs. He was Bishop of Florence from 1287 till the year 1295, when he was translated to the See of Vicenza (on the Bacchiglione) by Boniface VIII. (*servus servorum Dei* being one of the official styles of the Popes, from the time of Gregory I.).

122. This race was run on the first Sunday in Lent, the prize being a piece of green cloth.

DANTE keeps following his Guide on the same path, and has already got so far as to hear the crimson stream falling into the next circle, when another troop of spirits presents itself under the burning rain. They are the souls of men distinguished in war and council, suffering punishment for the same crime as Brunetto and his companions. Three of them, seeing Dante to be their countryman by his dress, quit the troop and run towards him, entreating him to stop (1-27). They allude to their wretched condition, as if under a sense of shame; and make their names known in order to induce him to listen to their eager inquiries. Two of

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Già era in loco ove s' udia il rimbombo
dell' acqua che cadea nell' altro giro,
simile a quel che l' arnie fanno rombo;
quando tre ombre insieme si partiro, 4
correndo, d' una torma che passava
sotto la pioggia dell' aspro martiro.
Venian ver noi, e ciascuna gridava: 7
"Sostati tu, che all' abito ne sembri
essere alcun di nostra terra prava."
Ahi me, che piaghe vidi ne' lor membri 10
recenti e vecchie dalle fiamme incese!
Ancor men duol, pur ch' io me ne rimembri.
Alle lor grida il mio dottor s' attese, 13
volse il viso ver me, e: "Ora aspetta,"
disse, "a costor si vuole esser cortese;
e se non fosse il foco che saetta 16
la natura del loco, io dicerei
che meglio stesse a te, che a lor, la fretta."
Ricominciar, come noi ristemmo, ei 19
l' antico verso; e quando a noi fur giunti,
fenno una rota di sè tutti e trei.

them, Tegghiaio and Rusticucci, are mentioned before (Canto vi. 79): all three were noted for their talents and patriotism; and the zeal they still have for Florence suspends "their ancient wail" of torment (28-51). He answers them with great respect; and, in brief emphatic words, declares the condition of the "perverse city" (52-90). Virgil then leads him to the place where the water descends; makes him unloose a cord wherewith he had girded himself; and casts it down into the abyss, on which a strange and monstrous shape comes swimming up through the dark air (91-136).

Already I was in a place where the resounding of the water, that fell into the other circle, was heard like the hum which bee-hives make; The Violent against Nature

when three shades together, running, quitted a troop that passed beneath the rain of the sharp torment.

They came towards us, and each cried: "Stay thee, thou who by thy dress to us appearest to be some one from our perverse country."

Ah me! what wounds I saw upon their limbs, recent and old, by the flames burnt in. It pains me yet, when I but think thereof.

To their cries my Teacher listened; turned his face toward me, and said: "Now wait: to these courtesy is due;

and were there not the fire, which the nature of the place darts, I should say the haste befitted thee more than them."

They recommenced, as we stood still, their ancient wail; and when they had reached us, all the three made of themselves a wheel.

Qual soleano i campion far nudi ed unti, 22
  avvisando lor presa e lor vantaggio,
  prima che sien tra lor battuti e punti:
così, rotando, ciascuno il visaggio 25
  drizzava a me, sì che in contrario il collo
  faceva a' piè continuo viaggio.
"Eh, se miseria d' esto loco sollo 28
  rende in dispetto noi e nostri preghi,"
  cominciò l' uno, "e il tinto aspetto e brollo,
la fama nostra il tuo animo pieghi 31
  a dirne chi tu se', che i vivi piedi
  così sicuro per lo inferno freghi.
Questi, l' orme di cui pestar mi vedi, 34
  tutto che nudo e dipelato vada,
  fu di grado maggior che tu non credi.
Nepote fu della buona Gualdrada; 37
  Guido Guerra ebbe nome, ed in sua vita
  fece col senno assai e con la spada.
L' altro che appresso me l' arena trita, 40
  è Tegghiaio Aldobrandi, la cui voce
  nel mondo su dovria esser gradita.
Ed io, che posto son con loro in croce, 43
  Jacopo Rusticucci fui; e certo
  la fiera moglie più ch' altro mi nuoce."
S' io fussi stato dal foco coperto, 46
  gittato mi sarei tra lor di sotto,
  e credo che il dottor l' avria sofferto.
Ma perch' io mi sarei bruciato e cotto, 49
  vinse paura la mia buona voglia,
  che di loro abbracciar mi facea ghiotto.
Poi cominciai: "Non dispetto, ma doglia 52
  la vostra condizion dentro mi fisse
  tanto che tardi tutta si dispoglia,

As champions, naked and anointed, were wont to do, spying their grasp and vantage, ere they came to blows and thrusts at one another: The Violent against Nature

thus, wheeling, each directed his visage toward me, so that the neck kept travelling in *a direction* contrary to the feet.

And one of them began: "If the misery of this loose place, and our [stained] and scorched aspect, bring us and our prayers into contempt, Rusticucci

let our fame incline thy mind to tell us who thou art, that thus securely movest thy living feet through Hell.

He in whose footsteps thou seest me tread, all naked and peeled though he be, was higher in degree than thou believest.

Grandson of the good Gualdrada, his name was Guido Guerra; and in his lifetime he did much with counsel and with sword. Guido Guerra

The other, that treads the sand behind me, is Tegghiaio Aldobrandi, whose fame should be grateful up in the world. Aldobrandi

And I, who am placed with them in torment, was Jacopo Rusticucci; and certainly, more than aught else, my savage wife injures me."

Had I been sheltered from the fire, I should have thrown myself amid them below, and I believe my Teacher would have permitted it.

But as I should have burnt and baked myself, fear overcame the good will which made me greedy to embrace them.

Then I began: "Not contempt, but sorrow, your condition fixed within me, so deeply that it will not leave me soon,

Cerchio VII. Girone 3

tosto che questo mio signor mi disse
parole, per le quali io mi pensai,
che qual voi siete, tal gente venisse.

Di vostra terra sono; e sempre mai
l' opre di voi e gli onorati nomi
con affezion ritrassi ed ascoltai.

Lascio lo fele, e vo per dolci pomi
promessi a me per lo verace duca;
ma fino al centro pria convien ch' io tomi."

"Se lungamente l' anima conduca
le membra tue," rispose quegli allora,
"e se la fama tua dopo te luca,

cortesia e valor di' se dimora
nella nostra città sì come suole,
o se del tutto se n' è gita fuora?

chè Guglielmo Borsiere, il qual si duole
con noi per poco, e va là coi compagni,
assai ne cruccia con le sue parole."

"La gente nuova e i subiti guadagni
orgoglio e dismisura han generata,
Fiorenza, in te, sì che tu già ten piagni."

Così gridai con la faccia levata;
e i tre, che ciò inteser per risposta,
guatar l' un l' altro, come al ver si guata.

"Se l' altre volte sì poco ti costa,"
risposer tutti, "il satisfare altrui,
felice te, se sì parli a tua posta!

Però, se campi d' esti lochi bui
e torni a riveder le belle stelle,
quando ti gioverà dicere: 'Io fui,'

fa che di noi alla gente favelle."
Indi rupper la rota, ed a fuggirsi
ale sembiar le gambe loro snelle.

The Violent against Nature

when this my Lord spake words to me, by which I felt that such men as you are might be coming.

Of your city am I, and always with affection have I rehearsed and heard your deeds and honoured names.

I leave the gall, and go for *the* sweet apples promised me by my veracious Guide; but to the centre it behoves me first to fall."

"So may the soul long animate thy members," he then replied, "and so thy fame shine after thee;

Florence

ell, if courtesy and valour abide within our city as they were wont, or have gone quite out of it?

or Guglielmo Borsiere—who has been short time in pain with us, and yonder goes with our companions—greatly torments us with his words."

"The upstart people and the sudden gains, O Florence, have engendered in thee pride and excess, so that thou already weepest thereat."

Thus I cried with face uplifted; and the three, who understood this as an answer, looked at one another as men look when truth is told.

"If otherwhile it costs thee so little to satisfy others," they all replied, "happy thou, [if] thus [thou] speakest at thy will!

Therefore, if thou escape out of these gloomy regions, and return to see again the beauteous stars; when thou shalt rejoice to say, 'I was,'

ee that thou speak of us to men." Then they broke their wheel; and, as they fled, their nimble legs seemed wings.

Cerchio VII. Girone 3

Un *ammen* non saria potuto dirsi
tosto così, com' ei furo spariti:
per che al maestro parve di partirsi.
Io lo seguiva, e poco eravam iti,
che il suon dell' acqua n' era sì vicino
che, per parlar, saremmo appena uditi.
Come quel fiume, che ha proprio cammino
prima da Monte Veso in ver levante
dalla sinistra costa d' Apennino,
che si chiama Acquacheta suso, avante
che si divalli giù nel basso letto,
ed a Forlì di quel nome è vacante,
rimbomba là sopra San Benedetto
dell' alpe, per cadere ad una scesa,
ove dovea per mille esser ricetto:
così, giù d' una ripa discoscesa,
trovammo risonar quell' acqua tinta,
sì che in poc' ora avria l' orecchie offesa.
Io aveva una corda intorno cinta,
e con essa pensai alcuna volta
prender la lonza alla pelle dipinta.
Poscia che l'ebbi tutta da me sciolta,
sì come il duca m' avea comandato,
porsila a lui aggroppata e ravvolta.
Ond' ei si volse in ver lo destro lato,
e alquanto di lungi dalla sponda
la gittò giuso in quell' alto burrato.
"E pur convien che novità risponda,"
dicea fra me medesmo, "al nuovo cenno
che il maestro con l' occhio sì seconda."
Ahi quanto cauti gli uomini esser denno
presso a color, che non veggon pur l' opra,
ma per entro i pensier miran col senno!

An "Amen" could not have been said so quickly as they vanished: wherefore it pleased my Master to depart. **The Violent against Nature**

I followed him; and we had gone but little, when the sound of the water was so near us, that in speaking we should scarce have heard each other.

As that river—which first has a path of its own from Monte Veso toward the east, on the left skirt of the Apennine;

which is called Acquacheta above, ere it descends to its low bed, and is vacant of that name at Forli—

resounds from the mountain, there above San Benedetto, in falling at a descent, where for a thousand there should be refuge:

thus down from a steep bank we found that tainted water re-echoing, so that in little time it would have stunned the ear.

I had a cord girt round me; and with it I thought some time to catch the Leopard of the painted skin. **The Cord**

After I had quite unloosed it from me, as my Guide commanded me, I held it out to him coiled and wound up.

Then he bent himself toward the right side, and threw it, some distance from the edge, down into that steep abyss.

"Surely," said I within myself, "something new must answer this new signal, which my Master thus follows with his eye."

Ah! how cautious ought men to be with those who see not only the deed, but with their sense look through into the thoughts!

Cerchio VII. Girone 3

Ei disse a me: "Tosto verrà di sopra 121
ciò ch' io attendo, e che il tuo pensier sogna
tosto convien ch' al tuo viso si scopra."

Sempre a quel ver ch' ha faccia di menzogna 124
de' l' uom chiuder le labbra finch' ei puote,
però che senza colpa fa vergogna;

ma qui tacer nol posso; e per le note 127
di questa Commedìa, lettor, ti giuro,
s' elle non sien di lunga grazia vote,

ch' io vidi per quell' aer grosso e scuro 130
venir nuotando una figura in suso,
meravigliosa ad ogni cor sicuro,

sì come torna colui che va giuso 133
talora a solver ancora, ch' aggrappa
o scoglio od altro che nel mare è chiuso,

che in su si stende, e da piè si rattrappa. 136

18. *fretta*, *i.e.* the haste to do them reverence.

28. *sollo*, because of the sand.

37-42. According to a romantic story, Guido Guerra IV. married Gualdrada at the instigation of the Emperor Otto IV., whom she had given a striking proof of her chaste disposition. Their grandson was, contrary to the family tradition, a zealous Guelf, who, having served his party faithfully from 1250 to 1266, was appointed Vicar of Tuscany by Charles of Anjou, and held this post till his death (1272).—In one of the most notable events of his career he was associated with Tegghiaio Aldobrandi (a powerful Guelf of the Adimari family, for which see *Inf.* viii. 34, *note*). Before the expedition against the Sienese, which resulted in the disastrous defeat of the Guelfs at Montaperti (1260) Tegghiaio acted as the spokesman of the Guelf nobles (headed by Guido Guerra) who voted against the expedition, knowing that the enemy had been reinforced by German mercenaries (see Villani vi. 77).—Verses 41, 42 should perhaps be rendered:

He said to me: "What I expect will soon come up; and what thy thought dreams of, soon must be discovered to thy view." **The Violent against Nature**

Always to that truth which has an air of falsehood, a man should close his lips, [so far as he is able], for, though blameless, he incurs reproach;

but here keep silent I cannot; and, Reader, I swear to thee, by the notes of this my Comedy—so may they not be void of lasting favour—

that I saw, through that air gross and dark, come swimming upwards, a figure marvellous to every steadfast heart; **Geryon**

like as he returns, who on a time goes down to loose the anchor, which grapples a rock or other thing that in the sea is hid, who spreads the arms and gathers up the feet.

". . . whose words [of advice] should have been accepted in the world above."

44. Jacopo Rusticucci, a Florentine of lowly origin whose savage-tempered wife appears to have been partly responsible for his present position.

70. Little is known of this personage, save that he appears to have been a purse-maker, who exchanged his trade for a life of social pleasure.

84. "I was," namely—in the world below.

94-102. *quel fiume*, the Montone, which (under the name of Acquacheta) rises in the Etruscan Alps, and flows past Forlì and Ravenna into the Adriatic, was, in Dante's time, the first river, rising in those parts, that did not flow into the Po. (Now the Lamone would answer this decription).—Monte Viso (*v.* 95) is a peak of the Cottian Alps in Piedmont where the Po rises. If the *ove* of *v.* 102 refers to the monastery known as San Benedetto in Alpe and standing on a

hill bearing the same name (*v.* 100), Dante would mean that the foundation was able to support many more monks than actually were supported by it. But the monastery appears always to have been in want of money; so it is better to refer *ove* to *scesa*, and to adopt Boccaccio's explanation that the allusion is to a castle and settlement which the Conti Guidi contemplated building for their vassals on this spot.

106-114. The symbolism here would be quite clear, if we could credit Buti's statement that Dante joined the Franciscans in his youth; but unfortunately the story has every appearance of having been fabricated for the purpose of elucidating this passage. References to *Isaiah* xi. 5 and 6 do not help us much. On the other hand, there can be no doubt that the leopard of *Inf.* i. 31, 32 and 42 stands for Luxury, that the cord was the symbol of an order noted for the severity of its rule, and that Dante, having just witnessed the tortures inflicted on the luxurious, might be expected henceforth to lead a life of purity without any further reminder. It is not necessary to carry the symbolism further. Virgil, having need of something to attract Geryon's attention, uses the cord merely because it has now become superfluous, and because he has nothing else at hand.

131. This is Geryon, in classical mythology a King of Spain, who was slain by Hercules for the sake of his oxen. His position as guardian of the fraudulent is accounted for by the medieval tradition, according to which he enticed strangers into his power and stealthily killed them. Virgil (*Æn.* viii. 202) and other classical poets speak of Geryon as a monster with three bodies; but Dante's description is based rather on *Rev.* ix. 7, 10, 19.



The Rivers of Romagna and the Mouth of the Po in Dante's time ("*Inferno,*" xvi. 94-102 *and* xxvii. 40-54).

THE monster Geryon is described; and the Poets leave the rocky margin of the streamlet, and go down, on the right hand, to the place where he has landed himself (1-43). Virgil remains with him, and sends Dante, by himself alone (not without significance), to see the last class or sinners that are punished on the burning sand,—the Usurers who have done Violence to Nature and Art. Canto xi. 94, &c. They are sitting all crouched up, tears gushing from their

Cerchio VII. Girone 3

"Ecco la fiera con la coda aguzza,
  che passa i monti, e rompe muri ed armi;
  ecco colei che tutto il mondo appuzza."
Sì cominciò lo mio duca a parlarmi,
  ed accennolle che venisse a proda,
  vicino al fin de' passeggiati marmi;
e quella sozza imagine di froda
  sen venne, ed arrivò la testa e il busto;
  ma in su la riva non trasse la coda.
La faccia sua era faccia d'uom giusto,
  tanto benigna avea di fuor la pelle;
  e d' un serpente tutto l'altro fusto.
Due branche avea pilose infin l'ascelle;
  lo dosso e il petto ed ambedue le coste
  dipinte avea di nodi e di rotelle:
con più color, sommesse e soprapposte
  non fer mai drappo Tartari nè Turchi,
  nè fur tai tele per Aragne imposte.
Come tal volta stanno a riva i burchi,
  che parte sono in acqua e parte in terra;
  e come là tra li Tedeschi lurchi

eyes; and each of them has a Purse, stamped with armorial bearings, hanging from his neck (44-57). Dante looks into the faces of some; but finds it quite impossible to recognize any one of them. He briefly examines their condition, in the way of duty; listens to a few words that make him understand it completely; and then turns away without speaking at all to them (58-75). He goes back to his Guide; and Geryon conveys them down to the Eighth Circle (76-136).

"Behold the savage beast with the pointed tail, that passes mountains, and breaks through walls and weapons; behold him that pollutes the whole world." The Violent against Art

Thus began my Guide to speak to me; and beckoned him to come ashore, near the end of our rocky path;

and that uncleanly image of Fraud came onward, and landed his head and bust, but drew not his tail upon the bank. Geryon

His face was the face of a just man, so mild an aspect had it outwardly; and the rest was all a reptile's body.

He had two paws, hairy to the armpits; the neck and the breast, and both the flanks, were painted with knots and circlets:

never did Tartars or Turks [make cloth] with more colours, [groundwork and] broidery; nor by Arachne were such webs laid on *her loom.*

As at times the wherries lie on shore, that are part in water and part on land; and as there amongst the guzzling Germans

Cerchio VII. Girone 3

lo bevero s'assetta a far sua guerra :
così la fiera pessima si stava
su l'orlo che, di pietra, il sabbion serra.
Nel vano tutta sua coda guizzava,
torcendo in su la venenosa forca
che, a guisa di scorpion, la punta armava.
Lo duca disse : "Or convien che si torca
la nostra via un poco infino a quella
bestia malvagia che colà si corca."
Però scendemmo alla destra mammella
e dieci passi femmo in su lo stremo,
per ben cessar la rena e la fiammella :
e quando noi a lei venuti semo,
poco più oltre veggio in su la rena
gente seder propinqua al loco scemo.
Quivi il maestro : "Acciocchè tutta piena
esperienza d' esto giron porti,"
mi disse, "va, e vedi la lor mena.
Li tuoi ragionamenti sian là corti ;
mentre che torni parlerò con questa,
che ne conceda i suoi omeri forti."
Così ancor su per la strema testa
di quel settimo cerchio, tutto solo
andai, ove sedea la gente mesta.
Per gli occhi fuori scoppiava lor duolo ;
di qua, di là soccorrien con le mani,
quando a' vapori, e quando al caldo suolo.
Non altrimenti fan di state i cani,
or col ceffo, or coi piè, quando son morsi
o da pulci o da mosche o da tafani.
Poi che nel viso a certi gli occhi porsi,
ne' quali il doloroso foco casca,
non ne conobbi alcun ; ma io m'accorsi

the beaver adjusts himself to wage his war: so lay that worst of savage beasts upon the brim which closes the great sand with stone.

The Violent against Art

In the void glanced all his tail, twisting upwards the venomed fork, which, as in scorpions, armed the point.

My Guide said: "Now must we bend our way a little, to that wicked brute which couches there."

Then we descended on the right, and made ten paces towards the edge, that we might quite avoid the sand and flames;

and when we came to him, I saw upon the sand, a little farther onwards, people sitting near the empty space.

Here my Master said to me: "That thou mayest carry full experience of this round, go and see the state of these.

Let thy talk with them be brief, till thou returnest, I will speak with this *beast*, that he may lend us his strong shoulders."

Thus also, on the utmost limit of that seventh circle, all alone I went to where the woful folk were seated.

Through the eyes their grief was bursting forth; on this side, on that, they with their hands kept warding off, sometimes the flames, sometimes the burning soil.

Their punishment

Not otherwise the dogs in summer do, now with snout, now with paw, when they are bitten by fleas, or flies, or breeses.

After I had set my eyes upon the visages of several on whom the dolorous fire falls, I knew not any of them; but I observed

Cerchio VII. Girone 3

che dal collo a ciascun pendea una tasca, 55
che avea certo colore e certo segno,
e quindi par che il loro occhio si pasca.
E com' io riguardando tra lor vegno, 58
in una borsa gialla vidi azzurro,
che d' un leone avea faccia e contegno.
Poi procedendo di mio sguardo il curro 61
vidine un' altra come sangue rossa
mostrare un' oca bianca più che burro.
Ed un, che d' una scrofa azzurra e grossa 64
segnato avea lo suo sacchetto bianco,
mi disse: "Che fai tu in questa fossa?
Or te ne va; e perchè se' vivo anco, 67
sappi che il mio vicin Vitaliano
sederà qui dal mio sinistro fianco.
Con questi Fiorentin son Padovano; 70
spesse fiate m' intronan gli orecchi,
gridando: 'Vegna il cavalier sovrano,
che recherà la tasca con tre becchi.'" 73
Qui distorse la bocca, e di fuor trasse
la lingua, come 'l bue che il naso lecchi.
Ed io, temendo no 'l più star crucciasse 76
lui che di poco star m'avea monito,
torna' mi indietro dall'anime lasse.
Trovai lo duca mio ch' era salito 79
già in su la groppa del fiero animale,
e disse a me: "Or sie forte ed ardito.
Omai si scende per sì fatte scale; 82
monta dinanzi: ch' io voglio esser mezzo,
sì che la coda non possa far male."
Qual è colui, ch' ha sì presso il riprezzo 85
della quartana, ch' ha già l'unghie smorte,
e trema tutto, pur guardando il rezzo,

that from the neck of each there hung a pouch, which had a certain colour and a certain impress, and thereon it seems their eye is feasting.

The Violent against Art

And as I came amongst them looking, on a yellow purse I saw azure, that had the semblance and gesture of a lion.

Then, my look continuing its course, I saw another of them, [red as] blood, display a goose more white than butter.

And one who, with a sow azure and pregnant, had his argent sacklet stamped, said to me: "What art thou doing in this pit?

Get thee gone; and, as thou art still alive, know that my neighbour Vitaliano shall sit here at my left side.

With these Florentines am I, a Paduan; many a time they din my ears, shouting: 'Let the sovereign cavalier come,

who will bring the pouch with three goats!'" Then he writhed his mouth, and thrust his tongue out, like an ox that licks his nose.

And I, dreading lest longer stay might anger him who had admonished me to stay short time, turned back from those fore-wearied souls.

Dante leaves these sinners

I found my Guide, who had already mounted on the haunch of the dreadful animal; and he said to me: "Now be stout and bold!

Now by such stairs must we descend; mount thou in front: for I wish to be in the middle, that the tail may not do hurt to *thee*."

As one who has the shivering of the quartan so near, that he has his nails already pale, and trembles all, still keeping the shade,

Discesa al Cerchio VIII.

tal divenn' io alle parole porte ;
  ma vergogna mi fer le sue minacce,
  che innanzi a buon signor fa servo forte.
Io m' assettai in su quelle spallacce ;
  "Sì" (volli dir, ma la voce non venne
  com' io credetti) "fa che tu m'abbracce."
Ma esso, che altra volta mi sovvenne
  ad altro forse, tosto ch' io montai
  con le braccia m'avvinse e mi sostenne ;
e disse : "Gerion, moviti omai !
  le rote larghe e lo scender sia poco :
  pensa la nuova soma che tu hai."
Come la navicella esce del loco
  in dietro in dietro, sì quindi si tolse ;
  e poi ch' al tutto si sentì a giuoco,
là ov' era il petto, la coda rivolse,
  e quella tesa, come anguilla, mosse,
  e con le branche l' aria sè raccolse.
Maggior paura non credo che fosse,
  quando Feton abbandonò li freni,
  per che il ciel, come pare ancor, si cosse ;
nè quando Icaro misero le reni
  sentì spennar per la scaldata cera,
  gridando il padre a lui : "Mala via tieni !"—
che fu la mia, quando vidi ch' i' era
  nell' aer d'ogni parte, e vidi spenta
  ogni veduta, fuor che della fiera.
Ella sen va nuotando lenta lenta ;
  ruota e discende, ma non me n' accorgo
  se non ch'al viso di sotto mi venta.
Io sentia già dalla man destra il gorgo
  far sotto noi un orribile stroscio ;
  per che con gli occhi in giù la testa sporgo.

Geryon

uch I became when these words were uttered; but his threats excited in me shame, which makes a servant brave in presence of a worthy master.

placed myself on those huge shoulders; [I] wished to say, only the voice came not as I thought: "See that thou embrace me."

3ut he, who at other times assisted me in other difficulties, soon as I mounted, clasped me with his arms, and held me up;

hen he said: "Geryon, now move thee! be thy circles large, and gradual thy descent: think of the unusual burden that thou hast."

The poets descend on the back of the monster

As the bark goes from its station backwards, backwards, so *the monster* took himself from thence; and when he felt himself quite loose,

here where his breast had been he turned his tail, and stretching moved it, like an eel, and with his paws gathered the air to him.

Greater fear there was not, I believe, when Phaeton let loose the reins, whereby the sky, as yet appears, was burnt;—

or when poor Icarus felt his loins unfeathering by the heating of the wax, his father crying to him, "An ill way thou goest!"—

han was mine, when I saw myself in the air on all sides, and saw extinguished every sight, save of the beast.

He goes on swimming slowly, slowly; wheels and descends; but I perceive it not, otherwise than by a wind upon my face and from below.

Already, on the right hand, I heard the whirlpool make a hideous roaring under us; whereat, with eyes downwards, my head I stretch*ed*.

Discesa al Cerchio VIII.

Allor fu' io più timido allo scoscio:
  però ch' io vidi fochi e sentii pianti,
  ond' io tremando tutto mi raccoscio.
E vidi poi, chè nol vedea davanti,
  lo scendere e il girar per li gran mali
  che s'appressavan da diversi canti.
Come il falcon ch' è stato assai sull'ali,
  che senza veder logoro o uccello,
  fa dire al falconiere: "Oimè tu cali!"—
discende lasso, onde si mosse snello,
  per cento rote, e da lungi si pone
  dal suo maestro, disdegnoso e fello:
così ne pose al fondo Gerione
  a piè a piè della stagliata rocca,
  e, discarcate le nostre persone,
si dileguò come da corda cocca.

18. For Arachne see *Purg.* xii. 43-45.

21, 22. The beaver is gradually being driven northwards: in Dante's time it appears to have been found principally in Germany, and now it is more common in Sweden and Norway. Natural histories teach us that the beaver is a vegetable feeder; so that the idea implied in these lines, and probably taken from some medieval Bestiary, that it uses its tail for catching fish, is a fallacy.

59, 60. The arms of the Florentine Gianfigliazzi, who belonged to the faction of the Black Guelfs.

62, 63. The arms of the Florentine Ubbriachi, a Ghibelline family.

64. Rinaldo de' Scrovegni of Padua.

68. Another Paduan, Vitaliano de' Vitaliani.

Then was I more timorous [as regards dismounting]: for I saw fires and heard lamentings, so that I cower all trembling. Geryon

And then I saw—[for] I had not seen [it] before—the sinking and the wheeling, through the great evils which drew near on diverse sides.

As the falcon, that has been long upon his wings—that, without seeing bird or lure, makes the falconer cry, "Ah, ah! thou stoopest"—

descends weary; then swiftly moves himself with many a circle, and far from his master sets himself disdainful and sullen:

so at the bottom Geryon set us, close to the foot of the ragged rock; and, from our weight relieved, he bounded off like an arrow from the string.

72. The Florentine Messer Giovanni Buiamonte de' Bicci.

106-108. Phaëton, the son of Phoebus Apollo, in order to prove his parentage, which had been doubted, asked his father to let him drive the chariot of the sun for one day. The request was granted, but Phaëton was too weak to hold in the chargers, scorched a portion of the Heavens and almost set the Earth on fire. To save the latter from destruction, Jupiter put a stop to Phaëton's erratic course by killing him with a thunderbolt (*cf. Par.* xvii. 1-3). The Pythagoreans explained the Milky Way as being due to Phaëton's misadventure (*cf. Conv.* ii. 15: 45-55).

109-111. Icarus attempted to fly with the help of a pair of wings supplied him by his father Daedalus, but was drowned owing to his approaching too near the sun, which melted the wax with which the wings were fastened (*cf. Par.* viii. 116).

INFERNO

DURING the "circling and sinking," on the back of Geryon, Dante has observed the outlines of the lowest Hell, and here briefly describes them. He is now far beneath the circles of Violence, &c.; and has to see the punishment of far graver sins. Everything around him is made of dark solid rock. The high wall of the great circular shaft, in which he has descended with Geryon, forms the outer barrier of the Eighth Circle, where he and his Guide have just been landed. The circle itself occupies the whole of a shelving space, which lies between the foot of the high wall and the brim of another (lower) shaft or "well" that is exactly in the centre; and it is divided (in successive rings) into ten deep fosses or chasms, resembling the trenches which begird a fortress, and each containing a different class of sinners. Across

Cerchio VIII. Malebolge

Loco è in inferno detto Malebolge,
tutto di pietra e di color ferrigno,
come la cerchia che d' intorno il volge.
Nel dritto mezzo del campo maligno
vaneggia un pozzo assai largo e profondo,
di cui suo loco dicerò l' ordigno.
Quel cinghio che rimane adunque è tondo,
tra il pozzo e il piè dell' alta ripa dura,
ed ha distinto in dieci valli il fondo.
Quale, dove per guardia delle mura
più e più fossi cingon li castelli,
la parte dov' ei son rende figura:
tale imagine quivi facean quelli;
e come a tai fortezze dai lor sogli
alla ripa di fuor son ponticelli,

CANTO XVIII

these chasms, and the banks which separate them from one another, run cliffs from the outer border of the circle down to the central well, forming lines of roads and bridges that also resemble those by which a fortress is entered from different sides. The well contains the Traitors, and Satan, "Emperor of the dolorous kingdom," in the middle of them (1-18). Virgil turns to the left, and conducts Dante along the outer edge of the first chasm, till they come to one of the cliffs. This they ascend; and, turning to the right, pass two of the bridges, and examine the chasms beneath them. In the First are Panders (*Ruffiani*) and lying Seducers, hurrying along in two separate crowds—meeting one another—all naked and scourged by Horned Demons (19-99). In the Second, Flatterers immersed in filth (100-136).

There is a place in Hell called Malebolge, all of stone, and of an iron colour, like the barrier which winds round it. Those guilty of Simple Fraud

Right in the middle of the malignant field yawns a well exceeding wide and deep, whose structure [I] shall tell [in] its own place.

The border therefore that remains, between the well and the foot of the high rocky bank, is round; and it has its bottom divided into ten valleys.

As is the form that ground presents, where to defend the walls successive ditches begird a castle:

such image these made here; and as, from the thresholds of the fortress, there are bridges to the outward bank:

Cerchio VIII. Bolgia I

così da imo della roccia scogli
  movien, che ricidean gli argini e fossi
  infino al pozzo, che i tronca e raccogli.
In questo loco, dalla schiena scossi
  di Gerion, trovammoci; e il poeta
  tenne a sinistra, ed io retro mi mossi.
Alla man destra vidi nuova pieta,
  nuovi tormenti e nuovi frustatori,
  di che la prima bolgia era repleta.
Nel fondo erano ignudi i peccatori;
  dal mezzo in qua ci venian verso il volto,
  di là con noi, ma con passi maggiori:
come i Roman, per l' esercito molto,
  l' anno del Giubbileo, su per lo ponte
  hanno a passar la gente modo colto,
che dall' un lato tutti hanno la fronte
  verso il castello e vanno a Santo Pietro,
  dall' altra sponda vanno verso il monte.
Di qua, di là, su per lo sasso tetro
  vidi demon cornuti con gran ferze,
  che li battean crudelmente di retro.
Ahi come facean lor levar le berze
  alle prime percosse! già nessuno
  le seconde aspettava nè le terze.
Mentr' io andava, gli occhi miei in uno
  furo scontrati; ed io sì tosto dissi:
  "Di già veder costui non son digiuno."
Perciò a figurarlo i piedi affissi;
  e il dolce duca meco si ristette,
  ed assentì ch' alquanto indietro gissi.
E quel frustato celar si credette
  bassando il viso, ma poco gli valse;
  ch' io dissi: "Tu che l' occhio a terra gette,

so from the basis of the rock proceeded cliffs that crossed the embankments and the ditches, down to the well which truncates and collects them.

The Pandars and the Seducers

In this place, shaken from the back of Geryon, we found ourselves; and the Poet kept to the left, and I moved behind.

On the right hand I saw new misery, new torments, and new tormenters, wherewith the first chasm was filled.

In its bottom the sinners were naked; [on our side of the middle] they came facing us; and, on the other side, along with us, but with larger steps:

thus the Romans, because of the great throng, in the year of Jubilee, upon the bridge have taken means to pass the people over;

so that, on the one side, all have their faces towards the Castle, and go to St Peter's; at the other ledge, they go towards the Mount.

On this side, on that, along the hideous stone, I saw horned Demons with large scourges, who smote them fiercely from behind.

Their punishment

Ah! how they made them lift their legs at the first strokes! truly none waited for the second or the third.

As I went on, my eyes were met by one, and instantly I said: "This one I have seen before."

Venedico de' Caccianemici

I therefore stayed my feet to recognize him; and the kind Guide stood still with me, and allowed me to go back a little.

And that scourged *spirit* thought to hide himself, lowering his face; but little it availed him, for I said: "Thou, that dost cast thy eye upon the ground!

Cerchio VIII. Bolgia 1

se le fazion che porti non son false,
Venedico se' tu Caccianimico;
ma che ti mena a sì pungenti salse?"
Ed egli a me: "Mal volentier lo dico;
ma sforzami la tua chiara favella,
che mi fa sovvenir del mondo antico.
Io fui colui, che la Ghisola bella
condussi a far la voglia del Marchese,
come che suoni la sconcia novella.
E non pur io qui piango Bolognese:
anzi n' è questo loco tanto pieno,
che tante lingue non son ora apprese
a dicer 'sipa' tra Savena e Reno;
e se di ciò vuoi fede o testimonio,
recati a mente il nostro avaro seno."
Così parlando il percosse un demonio
della sua scuriada, e disse: "Via,
ruffian, qui non son femmine da conio."
Io mi raggiunsi con la scorta mia;
poscia con pochi passi divenimmo
là dove un scoglio della ripa uscia.
Assai leggeramente quel salimmo,
e volti a destra su per la sua scheggia,
da quelle cerchie eterne ci partimmo.
Quando noi fummo là, dov' ei vaneggia
di sotto, per dar passo agli sferzati,
lo duca disse: "Attienti, e fa che feggia
lo viso in te di questi altri mal nati,
a' quali ancor non vedesti la faccia,
però che son con noi insieme andati."
Dal vecchio ponte guardavam la traccia,
che venia verso noi dall' altra banda,
e che la ferza similmente scaccia.

f the features which thou wearest be not false, thou art Venedico Caccianimico; but what brings thee to such a biting pickle?"

The Pandars and the Seducers

And he to me, "Unwillingly I tell it; but thy clear speech, that makes me recollect the former world, compels me.

t was I who led the fair Ghisola to do the Marquis' will, however the unseemly tale may sound.

And I am not the only Bolognese that weeps here: nay, this place is so filled with us, that as many tongues are not now taught

ɔ say *sipa* between Savena and Reno; and if thou desirest assurance and testimony thereof, recall to thy memory our avaricious heart."

And as he thus spake, a Demon smote him with his lash, and said: "Away! [pandar] there are no women here to coin."

rejoined my Escort; then, with a few steps, we came to where a cliff proceeded from the bank.

The Poets leave the Pandars

This we very easily ascended; and, turning to the right upon its jagged ridge, we quitted those eternal circles.

When we reached the part where it yawns beneath to leave a passage for the scourged, my Guide said: "Stay, and let the look

rike on thee of these other ill-born *spirits*, whose faces thou hast not yet seen, for they have gone along with us."

'rom the ancient bridge we viewed the train, who were coming towards us, on the other side, chased likewise by the scourge.

Cerchio VIII. Bolgia 1

Il buon maestro, senza mia domanda,
mi disse: "Guarda quel grande che viene,
e per dolor non par lagrima spanda:
quanto aspetto reale ancor ritiene!
Quelli è Jason, che per core e per senno
li Colchi del monton privati fene.
Egli passò per l' isola di Lenno,
poi che le ardite femmine spietate
tutti li maschi loro a morte dienno.
Ivi con segni e con parole ornate
Isifile ingannò, la giovinetta
che prima avea tutte l' altre ingannate.
Lasciolla quivi gravida e soletta:
tal colpa a tal martiro lui condanna;
ed anche di Medea si fa vendetta.
Con lui sen va chi da tal parte inganna;
e questo basti della prima valle
sapere, e di color che in sè assanna."

Cerchio VIII. Bolgia 2

Già eravam là 've lo stretto calle
con l' argine secondo s' incrocicchia,
e fa di quello ad un altro arco spalle.
Quindi sentimmo gente, che si nicchia
nell' altra bolgia e che col muso isbuffa,
e sè medesma con le palme picchia.
Le ripe eran grommate d' una muffa
per l' alito di giù che vi si appasta,
che con gli occhi e col naso facea zuffa.
Lo fondo è cupo sì che non ci basta
loco a veder senza montare al dosso
dell' arco, ove lo scoglio più soprasta.
Quivi venimmo, e quindi giù nel fosso
vidi gente attuffata in uno sterco,
che dagli uman privati parea mosso.

The Pandars and the Seducers

The kind Master, without my asking, said to me: "Look at that great *soul* who comes, and seems to shed no tear for pain:

Jason

What a regal aspect he yet retains! That is Jason, who, by courage and by counsel, bereft the Colchians of the ram.

He passed, by the isle of Lemnos, after the bold merciless women had given all their males to death.

There, with tokens and fair words, did he deceive the young Hypsipyle, who had before deceived all the rest.

He left her there pregnant and forlorn: such guilt condemns him to such torment; and also for Medea vengeance is taken.

With him go all who practise the like deceit; and let this suffice to know respecting the first valley, and those whom it devours."

The Flatterers

We had already come to where the narrow pathway crosses the second bank, and makes of it a buttress for another arch.

Here we heard people whining in the other chasm, and puffing with mouth and nostrils, and knocking on themselves with their palms.

The banks were crusted over with a mould from the vapour below, which concretes upon them, which did battle with the eyes and with the nose.

The bottom is so deep, that we could see *it* nowhere without mounting to the ridge of the arch, where the cliff stands highest.

Their punishment

We got upon it; and [thence] in the ditch beneath, I saw a people dipped in excrement, that seemed *as it had* flowed from human privies.

Cerchio VIII. Bolgia 2

E mentre ch' io laggiù con l' occhio cerco,
vidi un col capo sì di merda lordo,
che non parea s' era laico o cherco.
Quei mi sgridò: "Perchè se' tu sì ingordo
di riguardar più me, che gli altri brutti?"
Ed io a lui: "Perchè, se ben ricordo,
già t' ho veduto coi capelli asciutti,
e sei Alessio Interminei da Lucca:
però t' adocchio più che gli altri tutti."
Ed egli allor, battendosi la zucca:
"Quaggiù m' hanno sommerso le lusinghe,
ond' io non ebbi mai la lingua stucca."
Appresso ciò lo duca: "Fa che pinghe,"
mi disse, "il viso un poco più avante,
sì che la faccia ben con gli occhi attinghe
di quella sozza e scapigliata fante,
che là si graffia con l' unghie merdose,
ed or s' accoscia, ed ora è in piede stante.
Taide è, la puttana che rispose
al drudo suo, quando disse: 'Ho io grazie
grandi appo te?' 'Anzi, meravigliose.'
E quinci sien le nostre viste sazie."

1. *Malebolge*, literally, Evil Pouches.

6. See below, Canto xxxii. 1, *sqq.*

28-33. The first Jubilee of the Roman Church was instituted by Boniface VIII. in the year 1300. The *ponte* is the bridge of Castello Sant' Angelo, so-called from the castle that stood at one end of it, while the *monte* is either Mt. Janiculum, or, more probably, the Monte Giordano.

40-63. Venedico de' Caccianemici, whose father, Alberto, was head of the Guelfs of Bologna. In politics he adhered to the family tradition and was a follower of

And whilst I was searching with my eyes, down amongst it, I beheld one with a head so smeared in filth, that it did not appear whether he was layman or clerk. The Flatterers

He bawled to me: "Why art thou so eager in gazing at me, more than the others in their nastiness?" And I to him: "Because, if I rightly recollect, Alessio de' Interminei

I have seen thee before with thy hair dry; and thou art Alessio Interminei of Lucca: therefore do I eye thee more than all the rest."

And he then, beating his pate: "Down to this, the flatteries wherewith my tongue was never weary have sunk me!"

Thereupon my Guide said to me: "Stretch thy face a little forwards, that thy eyes may fully reach the visage

of that unclean and dishevelled strumpet, who yonder with her filthy nails scratches herself, now cowering low, now standing on her feet. Thais

It is Thais, the harlot, who answered her paramour, when he said: 'Dost thou thank me much?' 'Nay, wondrously.' And herewith let our view rest sated."

the Marquis of Este, being finally exiled from his native city (1289). His sister's seducer was either Obizzo II. or Azzo VIII. of Este (see above, Canto xii. 110-112, *note*); probably the former, as Ghisola eventually married a certain Niccolò da Fontana in 1270, and Azzo did not succeed to the Marquisate till 1293. In *v.* 57, Dante alludes to the fact that several versions of the story had got abroad, according to one of which Venedico was innocent.

There are two local touches in this passage. The word *salse* (*v.* 51), is evidently selected with reference

to the Salse, a ravine near Bologna into which the bodies of criminals were thrown; and *sipa*=*sia* (in *v.* 61), is the Bolognese equivalent for the affirmative particle *sì*. The Savena flows two miles to the west, and the Reno two miles to the east of Bologna.

83-96. Jason is in this circle first, for having, on his way to Colchis, seduced Hypsipyle, the daughter of King Thoas of Lemnos, whose life she had managed to save, when the Lemnian women put all their males to death (*v.* 93); and secondly, for having abandoned Medea, the daughter of King Aeëtes of Colchis, whom he married as a reward for having enabled him (*v.* 86, *per senno*) to carry off the Golden Fleece, but whom he subsequently deserted for Creusa.

116. Little is known of Alessio de' Intermine(ll)i, save that his family were prominent Whites of Lucca, and that he was still alive in the year 1295.

129-135. At the beginning of the third act of Terence's *Eunuchus*, Thraso asks his servant Gnatho, with reference to a slave he had sent to Thais: *Magnas vero agere gratias Thais mihi?*—whereupon Gnatho answers: *Ingentes*. It should be noted that Dante holds Thais responsible for the messenger's reply, and that his knowledge of the passage is evidently derived from the *De Amicitia* (§ 38) of Cicero, who quotes it as a typical instance of flattery, with the remark that the proper answer would have been *magnas*, rather than *ingentes*.

IN the Third chasm are the Simonists. The heart of Dante seems almost too full for utterance when he comes in sight of them. To him they are, as it were, a more hateful species of panders and seducers than those he has just left; and they lie beneath the vile flatterers "that call evil good, and good evil; that put darkness for light, and light for darkness." It is they who have prostituted the things of God for gold and silver, and made "His house a den of thieves" (1-12). They are all fixed one by one in narrow round holes, along the sides and bottom of the rock, with the head downwards, so that nothing more than the feet and part of the legs stands out. The soles of them are tormented with flames, which keep flickering from the

Cerchio VIII. Bolgia 3

O Simon mago, o miseri seguaci,
  che le cose di Dio, che di bontate
  deono essere spose, e voi rapaci
per oro e per argento adulterate; 4
  or convien che per voi suoni la tromba,
  però che nella terza bolgia state.
Già eravamo alla seguente tomba 7
  montati, dello scoglio in quella parte
  che appunto sopra mezzo il fosso piomba.
O somma Sapienza, quanta è l' arte 10
  che mostri in cielo, in terra e nel mal mondo,
  e quanto giusto tua virtù comparte!
Io vidi per le coste e per lo fondo 13
  piena la pietra livida di fori
  d' un largo tutti, e ciascuno era tondo.
Non mi parean meno ampi nè maggiori 16
  che quei che son nel mio bel San Giovanni
  fatti per loco de' battezzatori;

heels to the toes, and burn with a brightness and intensity proportioned to the different degrees of guilt (13-30). Dante is carried down by his Guide to the bottom of the chasm (31-45); and there finds Pope Nicholas the Third, who, with a weeping voice, declares his own evil ways, and those of his successors Boniface the Eighth and Clement the Fifth (46-87). The Poet answers with a sorrow and indignation proportionate to his reverence for the Mystic Keys, speaking as if under the pressure of it (88-123). Virgil then lifts him up again, and lightly carries him to the rough summit of the arch which forms a passage over the next chasm (124-133).

O Simon Magus! O wretched followers of *his* and robbers ye, who prostitute the things of God, that should be wedded unto righteousness, — The Simonists

for gold and silver! now must the trump sound for you: for ye are in the third chasm.

Already we had mounted to the following grave, on that part of the cliff which hangs right over the middle of the foss.

O Wisdom Supreme, what art thou shewest in heaven, on earth and in the evil world, and how justly thy Goodness dispenses!

I saw the livid stone, on the sides and on the bottom, full of holes, all of one breadth; and each was round. — Their punishment

Not less wide they seemed to me, nor larger, than those that are in my beauteous San Giovanni made for stands to the baptizers;

Cerchio VIII. Bolgia 3

l' un delli quali, ancor non è molt 'anni,
rupp' io per un che dentro vi annegava:
e questo fia suggel ch' ogni uomo sganni.
Fuor della bocca a ciascun soperchiava
d'un peccator li piedi, e delle gambe
infino al grosso; e l' altro dentro stava.
Le piante erano a tutti accese intrambe:
per che sì forte guizzavan le giunte,
che spezzate averian ritorte e strambe.
Qual suole il fiammeggiar delle cose unte
moversi pur su per l' estrema buccia,
tal era lì da' calcagni alle punte.
"Chi è colui, maestro, che si cruccia,
guizzando più che gli altri suoi consorti,"
diss' io, "e cui più rossa fiamma succia?"
Ed egli a me: "Se tu vuoi ch' io ti porti
laggiù per quella ripa che più giace,
da lui saprai di sè e de' suoi torti."
Ed io: "Tanto m' è bel, quanto a te piace:
tu se' signore, e sai ch' io non mi parto
dal tuo volere, e sai quel che si tace."
Allor venimmo in su l' argine quarto;
volgemmo, e discendemmo a mano stanca
laggiù nel fondo foracchiato ed arto.
Lo buon maestro ancor della sua anca
non mi dipose, sì mi giunse al rotto
di quei che sì piangeva con la zanca.
"O qual che se', che 'l di su tien di sotto,
anima trista, come pal commessa,"
comincia' io a dir, "se puoi, fa motto."
Io stava come il frate che confessa
lo perfido assassin, che poi ch' è fitto
richiama lui, per che la morte cessa;

one of which, not many years ago, I broke to save one that was drowning in it: and be this a seal to undeceive all men. The Simonists

From the mouth of each emerged a sinner's feet, and legs up to the calf; and the rest remained within.

The soles of all were both on fire: wherefore the joints quivered so strongly, that they would have snapped in pieces withes and grass-ropes.

As the flaming of things oiled moves only on their outer surface: so was it there, from the heels to the points.

"Master! who is that who writhes himself, quivering more than all his fellows," I said, "and sucked by ruddier flame?" Nicholas III.

And he to me: "If thou wilt have me carry thee down there, by that lower bank, thou shalt learn from him about himself and about his wrongs."

And I: "Whatever pleases thee, to me is grateful: thou art my lord, and knowest that I depart not from thy will; also thou knowest what is not spoken."

Then we came upon the fourth bulwark; we turned and descended, on the left hand, down there into the perforated and narrow bottom.

The kind Master did not yet depose me from his side, till he brought me to the cleft of him who so lamented with his legs.

"O whoe'er thou be that hast thy upper part beneath, unhappy spirit, planted like a stake!" I began to say; "if thou art able, speak."

I stood, like the friar who is confessing a treacherous assassin that, after being fixed, recalls him and thus delay[s] the death;

ed ei gridò: "Sei tu già costì ritto,
sei tu già costì ritto, Bonifazio?
Di parecchi anni mi mentì lo scritto.
Se' tu sì tosto di quell' aver sazio,
per lo qual non temesti torre a inganno
la bella Donna, e di poi farne strazio?"
Tal mi fec' io, quai son color che stanno,
per non intender ciò ch' è lor risposto,
quasi scornati, e risponder non sanno.
Allor Virgilio disse: "Digli tosto,
'Non son colui, non son colui che credi.'"
Ed io risposi come a me fu imposto.
Per che lo spirto tutti storse i piedi;
poi sospirando e con voce di pianto,
mi disse: "Dunque che a me richiedi?
Se di saper chi io sia ti cal cotanto,
che tu abbi però la ripa corsa,
sappi ch' io fui vestito del gran manto;
e veramente fui figliuol dell' orsa,
cupido sì, per avanzar gli orsatti,
che su l' avere, e qui me misi in borsa.
Di sotto al capo mio son gli altri tratti
che precedetter me simoneggiando,
per le fessure della pietra piatti.
Laggiù cascherò io altresì, quando
verrà colui ch' io credea che tu fossi,
allor ch' io feci il subito dimando.
Ma più è il tempo già che i piè mi cossi
e ch' io son stato così sottosopra,
ch' ei non starà piantato coi piè rossi:
chè dopo lui verrà, di più laid' opra,
di ver ponente un pastor senza legge,
tal che convien che lui e me ricopra.

and he cried: "Art thou there already standing, Boniface? art thou there already standing? By several years the writ has lied to me. **The Simonists** **Boniface VIII.**

Art thou so quickly sated with that wealth, for which thou didst not fear to seize the comely Lady by deceit, and then make havoc of her?"

I became like those who stand as if bemocked, not comprehending what is answered to them, and unable to reply.

Then Virgil said: "Say to him quickly, 'I am not he, I am not he whom thou thinkest.'" And I replied as was enjoined me. **Nicholas' error**

Whereat the spirit quite wrenched his feet; thereafter, sighing and with voice of weeping, he said to me: "Then what askest thou of me?

If to know who I am concerneth thee so much, that thou hast therefore passed the bank, learn that I was clothed with the Great Mantle;

and verily I was a son of the She-bear, so eager to advance the Whelps, that I pursed wealth above, and here myself.

Beneath my head are dragged the others who preceded me in simony, cowering [within] the fissure[s] of the stone.

I too shall fall down thither, when he comes for whom I took thee when I put the sudden question.

But longer is the time already, that I have baked my feet and stood inverted thus, than he shall stand planted with glowing feet:

for after him, from westward, there shall come a lawless Shepherd, of uglier deeds, fit to cover him and me. **Clement V.**

Cerchio VIII. Bolgia 3

Nuovo Jason sarà, di cui si legge 85
ne' 'Maccabei'; e come a quel fu molle
suo re, così fia a lui chi Francia regge."
Io non so s' io mi fui qui troppo folle, 88
ch' io pur risposi lui a questo metro:
"Deh or mi di', quanto tesoro volle
nostro Signore in prima da san Pietro, 91
che gli ponesse le chiavi in balìa?
Certo non chiese se non: 'viemmi retro.'
Nè Pier nè gli altri chiesero a Mattia 94
oro od argento, quando fu sortito
al loco che perdè l' anima ria.
Però ti sta, chè tu se' ben punito; 97
e guarda ben la mal tolta moneta,
ch' esser ti fece contra Carlo ardito.
E se non fosse che ancor lo mi vieta 100
la riverenza delle somme chiavi,
che tu tenesti nella vita lieta,
i' userei parole ancor più gravi: 103
chè la vostra avarizia il mondo attrista,
calcando i buoni e sollevando i pravi.
Di voi pastor s' accorse il Vangelista, 106
quando colei, che siede sopra l' acque,
puttaneggiar co' regi a lui fu vista;
quella che con le sette teste nacque, 109
e dalle dieci corna ebbe argomento,
fin che virtute al suo marito piacque.
Fatto v' avete Dio d' oro e d' argento; 112
e che altro è da voi all' idolatre,
se non ch' egli uno, e voi n' orate cento?
Ahi, Constantin, di quanto mal fu matre, 115
non la tua conversion, ma quella dote
che da te prese il primo ricco patre!"

A new Jason will it be, of whom we read in Maccabees; and as to that *high priest* his king was pliant, so to this shall be he who governs France."

The Simonists

I know not if here I was too hardy, for I answered him in this strain: "Ah! now tell me how much treasure

Dante inveighs against the simoniacal Popes

our Lord required of St Peter, before he put the keys into his keeping? Surely he demanded nought but 'Follow me!'

Nor did Peter, nor the others, ask of Matthias gold or silver, when he was chosen for the office which the guilty soul had lost.

Therefore stay thou *here*, for thou art justly punished; and keep well the ill-got money, which against Charles made thee be bold.

And were it not that reverence for the Great Keys thou heldest in the glad life yet hinders me,

I should use still heavier words: for your avarice grieves the world, trampling on the good, and raising up the wicked.

Shepherds such as ye the Evangelist perceived, when she, that sitteth on the waters, was seen by him committing fornication with the kings;

The whore that sitteth on the waters

she that was born with seven heads, and in her ten horns had a witness so long as virtue pleased her spouse.

Ye have made you a god of gold and silver; and wherein do ye differ from the idolater, save that he worships one, and ye a hundred?

Ah Constantine! to how much ill gave birth, not thy conversion, but that dower which the first rich Father took from thee!"

Cerchio VIII. Bolgia 3

E mentre io gli cantava cotai note,
o ira o coscienza che il mordesse,
forte springava con ambo le piote.
Io credo ben che al mio duca piacesse,
con sì contenta labbia sempre attese
lo suon delle parole vere espresse.
Però con ambo le braccia mi prese,
e poi che tutto su mi s' ebbe al petto,
rimontò per la via onde discese;
nè si stancò d' avermi a sè distretto,
sì mi portò sopra il colmo dell 'arco,
che dal quarto al quinto argine è tragetto.
Quivi soavemente spose il carco,
soave per lo scoglio sconcio ed erto,
che sarebbe alle capre duro varco;
indi un altro vallon mi fu scoperto.

1. Simon of Samaria who was rebuked by St Peter for thinking that the "gift of God may be purchased with money" (see *Acts* viii. 9-24). The Simonists or Simoniacs—those guilty of trafficking in spiritual offices—derive their name from him.

16-21. The font in the Baptistery of Florence was surrounded by holes in which the officiating priest stood, so as to be free from the pressure of the crowd. Dante once broke the marble round one of these holes, to save the life of a boy who had got wedged into it; and he uses the present opportunity to free himself from certain charges (probably of sacrilege) that were levied against him at the time.

31. This is Nicholas III. of the Orsini family (see *vv.* 70, 71) who occupied the Papal See from 1277 till 1280.

49-51. According to Florentine law, hired assassins were executed by being planted, head downwards, in a hole in the earth which was then filled up again. This was called *propagginare*.

The Simonists

And whilst I sung these notes to him, whether it was rage or conscience gnawed him, he violently sprawled with both his feet.

And indeed I think it pleased my Guide, with so satisfied a look did he keep listening to the sound of the true words uttered.

Virgil carries Dante to the next pit

Therefore with both his arms he took me; and, when he had me quite upon his breast, remounted by the path where he had descended;

nor did he weary in holding me clasped to him, till he bore me away to the summit of the arch which is a crossway from the fourth to the fifth rampart.

Here he placidly set down the burden [placidly] on the rough steep cliff, which to the goats would be a painful passage; thence another valley was discovered to me.

52. Note the ingenuity with which Dante assigns Boniface VIII. (born *ca.* 1217, Pope 1294-1303) his place in Hell, though he survived the date of the Vision by three and a half years (see *Purg.* xx. 85-90, *note*).

54. *lo scritto*, the book of the future (*cf. Inf.* x. 100, *sqq.*, and *Par.* xv. 50).

57. *la bella Donna*, the Church, according to the allegory of the *Song of Solomon.*

79-84. Nicholas had held the uppermost position among the simoniacal Popes in Hell for twenty years (1280-1300), but Boniface will occupy it for a period of eleven years only—from his death in 1303, till the death of Clement V. in 1314. The latter, Bertrand de Got, Archbishop of Bordeaux, was elected Pope in 1305, through the influence of Philip the Fair of France. It was he who transferred the Papal See to Avignon, where it remained till 1377 (*cf. Par.* xxx. 142-148).

85-87. Jason induced Antiochus Epiphanes, by means of bribes, to make him high priest and to permit the introduction of pagan customs (see 2 *Maccabees* iv. 7, *sqq.*); similarly, Clement abused his high office in return for the good services Philip had done him.

93. See *Matthew* iv. 19, *John* xxi. 19.

94-96. See *Acts* i. 13-26; the *anima ria* is, of course, Judas.

98-99. Charles of Anjou having refused to let his nephew marry a niece of Nicholas, the latter turned against him, and, having been bribed by the Emperor Palaeologus (who feared Charles's designs on the Eastern Empire), assisted John of Procida in his con-

spiracy against the House of Anjou, which culminated in the Sicilian Vespers (1282). Some modern historians, regarding all this as legend, and pointing to the fact that Nicholas died two years before the Vespers, prefer to take the *mal tolta moneta* as the tithes which Nicholas employed to carry out his plans against Charles. But the former seems the more satisfactory interpretation.

106-111 For "the great whore that sitteth upon many waters," see *Revelation* xvii. The "seven heads" are explained as the seven virtues or the seven sacraments, and the "ten horns" as the ten commandments, which were kept while the occupants of the Holy See were virtuous.

115-117. See *Par.* xx. 58-60, *note.*

INFERNO

FROM the arch of the bridge, to which his Guide has carried him, Dante now sees the Diviners Augurs, Sorcerers, &c., coming slowly along the bottom of the Fourth Chasm. By help of their incantations and evil agents, they had endeavoured to pry into the Future which belongs to the Almighty alone, interfering with His secret decrees; and now their faces are painfully twisted the contrary way; and, being unable to look before them, they are forced to walk backwards (1-30). The first that Virgil names is Amphiaräus; then Tiresias the Theban prophet, Aruns the Tuscan (31-51). Next comes Manto, daughter of Tiresias; on

Cerchio VIII. Bolgia 4

Di nuova pena mi convien far versi,
e dar materia al ventesimo canto
della prima canzon, che' è de' sommersi.
Io era già disposto tutto quanto 4
a riguardar nello scoperto fondo,
che si bagnava d' angoscioso pianto;
e vidi gente per lo vallon tondo 7
venir tacendo e lagrimando, al passo
che fan le letaníe in questo mondo.
Come il viso mi scese in lor più basso, 10
mirabilmente apparve esser travolto
ciascun tra il mento e'l principio del casso:
chè dalle reni era tornato il volto, 13
ed indietro venir gli convenia,
perchè il veder dinanzi era lor tolto.
Forse per forza già di parlasìa 16
si travolse così alcun del tutto;
ma io nol vidi, nè credo che sia.

CANTO XX

seeing whom, Virgil relates the origin of Mantua his native city (52-99). Afterwards he rapidly points out Eurypylus, the Grecian augur; Michael Scott, the great magician, with slender loins (possibly from his northern dress); Guido Bonatti of Forli; Asdente, shoemaker of Parma, who left his leather and his awls to practise divination; and the wretched women who wrought malicious witchcraft with their herbs and waxen images (100-123). And now the Moon is setting in the western sea; time presses, and the Poets hasten to the next chasm (124-130).

Of new punishment behooves me to make verses, and give matter for the twentieth canto of the first canzone, which concerns the sunken. The Diviners

I now was all prepared to look into the depth discovered *to me*, which was bathed with tears of anguish;

and through the circular valley I saw a people coming silent and weeping, at the pace which the Litanies make in this world.

When my sight descended lower on them, each seemed wondrously distorted, [between] the chin [and] the commencement of the chest: Their punishment

[for] the face was turned towards the loins; and they had to come backward, for to look before them was denied.

Perhaps by force of palsy some have been thus quite distorted; but I have not seen, nor do believe it to be so.

Se Dio ti lasci, lettor, prender frutto
di tua lezione, or pensa per te stesso
com' io potea tener lo viso asciutto,
quando la nostra imagine da presso
vidi sì torta, che il pianto degli occhi
le natiche bagnava per lo fesso.
Certo i' piangea, poggiato ad un de' rocchi
del duro scoglio, sì che la mia scorta
mi disse: "Ancor se' tu degli altri sciocchi?
Qui vive la pietà quando è ben morta.
Chi è più scellerato che colui
che al giudicio divin compassion porta?
Drizza la testa, drizza, e vedi a cui
s' aperse agli occhi de' Teban la terra,
per ch' ei gridavan tutti: 'Dove rui,
Anfiarao? perchè lasci la guerra?'
e non restò di ruinare a valle
fino a Minòs, che ciascheduno afferra.
Mira che ha fatto petto delle spalle:
perchè volle veder troppo davante,
di retro guarda e fa ritroso calle.
Vedi Tiresia, che mutò sembiante,
quando di maschio femmina divenne,
cangiandosi le membra tutte quante;
e prima poi ribatter gli convenne
li due serpenti avvolti con la verga,
che riavesse le maschili penne.
Aronta è quel che al ventre gli s' atterga,
che nei monti di Luni, dove ronca
lo Carrarese che di sotto alberga,
ebbe tra i bianchi marmi la spelonca
per sua dimora; onde a guardar le stelle
e il mar non gli era la veduta tronca.

Reader, so God grant thee to take profit of thy reading, now think for thyself how I could keep my visage dry, The Diviners

when near at hand I saw our image so contorted, that the weeping of the eyes bathed the hinder parts at their division?

Certainly I wept, leaning on one of the rocks of the hard cliff, so that my Escort said to me: "Art thou, too, like the other fools?

Here pity lives when it is altogether dead. Who more impious than he that sorrows at God's judgment?

Raise up thy head, raise up, and see *him* for whom the earth opened herself before the eyes of the Thebans, whereat they all cried, 'Whither rushest thou, Amphiaräus

Amphiaräus? Why leavest thou the war?' And he ceased not rushing headlong down to Minos, who lays hold on every *sinner*.

Mark how he has made a breast of his shoulders: because he wished to see too far before him, he now looks behind and goes backward.

Behold Tiresias who changed his aspect, when of male he was made woman, all his limbs transforming; Tiresias

and afterwards he had again to strike the two involved serpents with his rod, before he could resume his manly plumes.

That is Aruns coming back before him, who in the mountains of Luni, where hoes the Carrarese that dwells beneath, Aruns

amongst [the] white marbles had the cave for his abode; from which he could observe the stars and the sea with unobstructed view.

E quella che ricopre le mammelle, 52
che tu non vedi, con le trecce sciolte,
e ha di là ogni pilosa pelle,

Manto fu, che cercò per terre molte, 55
poscia si pose là dove nacqu' io:
onde un poco mi piace che m' ascolte.

Poscia che il padre suo di vita uscìo 58
e venne serva la città di Baco,
questa gran tempo per lo mondo gìo.

Suso in Italia bella giace un laco 61
al piè dell' alpe, che serra Lamagna
sopra Tiralli, ch' ha nome Benaco.

Per mille fonti, credo, e più si bagna, 64
tra Garda e Val Camonica, Apennino
dell' acqua che nel detto lago stagna.

Loco è nel mezzo là, dove il Trentino 67
pastore e quel di Brescia e il Veronese
segnar potría, se fesse quel cammino.

Siede Peschiera, bello e forte arnese 70
da fronteggiar Bresciani e Bergamaschi,
ove la riva intorno più discese.

Ivi convien che tutto quanto caschi 73
ciò che in grembo a Benaco star non può,
e fassi fiume giù per verdi paschi.

Tosto che l' acqua a correr mette co 76
non più Benaco, ma Mincio si chiama
fino a Governo, dove cade in Po.

Non molto ha corso, che trova una lama, 79
nella qual si distende e la impaluda,
e suol di state talora esser grama.

Quindi passando la vergine cruda 82
vide terra nel mezzo del pantano,
senza cultura e d' abitanti nuda.

And she that covers her bosom, which thou seest not, with her flowing tresses, and has all her hair[y skin] on the other side, The Diviners

was Manto, who searched through many lands, then settled there wh.. e I was born: whence it pleases me a little to have thee listen to me. Man..

After her father wer.. out of life, and the city of Bacchus came to be enslaved, she for a long time roamed the world.

Up in beautiful Italy there lies a lake, at the foot of the Alps which shut in Germany above the Tyrol, [which] is called Benacus. Origin of Mantua

Through a thousand fountains, I believe, and more, the [A]pennine, between Garda and Val Camonica, is irrigated by the water which stagnates in that lake.

At the middle there is a place where the Trentine pastor, and he of Brescia, and the Veronese might bless, if they went that way.

Peschiera, a fortress beautiful and strong to front the Brescians and the Bergamese, sits where the shore around is lowest.

There all that in the bosom of Benacus cannot stay, has to descend and make itself a river, down through green pastures.

Soon as the water sets head to run, it is no longer named Benacus, but Mincio,—to Governo where it falls into the Po.

Not far has it flowed, when it finds a level, on which it spreads and makes a marsh thereof, and is wont in summer to be at times unwholesome.

The cruel virgin, passing that way, saw land amidst the fen, uncultivated and naked of inhabitants.

Lì, per fuggire ogni consorzio umano,
ristette co' suoi servi a far sue arti,
e visse, e vi lasciò suo corpo vano.
Gli uomini poi, che intorno erano sparti,
s' accolsero a quel loco, ch' era forte
per lo pantan che avea da tutte parti.
Fer la città sopra quell' ossa morte;
e per colei, che il loco prima elesse,
Mantova l' appellar senz' altra sorte.
Già fur le genti sue dentro più spesse,
prima che la mattìa di Casalodi
da Pinamonte inganno ricevesse.
Però t' assenno che, se tu mai odi
originar la mia terra altrimenti,
la verità nulla menzogna frodi."
Ed io: "Maestro, i tuoi ragionamenti
mi son sì certi e prendon sì mia fede,
che gli altri mi sarian carboni spenti.
Ma dimmi della gente che procede,
se tu ne vedi alcun degno di nota:
chè solo a ciò la mia mente rifiede."
Allor mi disse: "Quel, che dalla gota
porge la barba in su le spalle brune,
fu, quando Grecia fu di maschi vota
sì che appena rimaser per le cune,
augure; e diede il punto con Calcanta
in Aulide a tagliar la prima fune.
Euripilo ebbe nome, e così il canta
l' alta mia Tragedía in alcun loco:
ben lo sai tu, che la sai tutta quanta.
Quell' altro, che ne' fianchi è così poco,
Michele Scotto fu, che veramente
delle magiche frode seppe il gioco.

There, to shun all human intercourse, she halted with her ministers to do her arts; and there she lived and left her body vacant. **The Diviners**

Afterwards the men, that were scattered round, gathered together on that spot [which] was strong by reason of the marsh it had on every side.

They built the city over those dead bones; and for her who first chose the place, they called it Mantua without other augury.

Once the inhabitants were denser in it, ere the folly of Casalodi was cheated by Pinamonte.

Therefore I charge thee, if thou ever hearest other origin given to my city, let no falsehood defraud the truth."

And I: "Master, thy words are to me so certain, and so take hold of my belief, that all others would be to me extinguished coals.

But tell me of the people that are passing, if thou seest any of them worthy of note: for to that alone my mind recurs."

Then he said to me: "That one, who from the cheek stretches forth his beard upon his dusky shoulders, was an augur, when Greece was so empty of males, **Eurypylus**

that hardly they remained *even* in the cradles; and in Aulis he, with Calchas, gave the time for cutting the first cable.

Eurypylus his name; and my high Tragedy thus sings him in some place: well knowest it thou, who knowest the whole.

That other who is so small about the flanks was Michael Scott; and of a truth he knew the play of magic frauds. **Michael Scott**

Vedi Guido Bonatti, vedi Asdente,
che avere inteso al cuoio ed allo spago
ora vorrebbe, ma tardi si pente.
Vedi le triste che lasciaron l' ago,
la spola e il fuso, e fecersi indovine;
fecer malìe con erbe e con imago.
Ma vienne omai, chè già tiene il confine
d' ambedue gli emisperi e tocca l' onda
sotto Sibilia Caino e le spine;
e già iernotte fu la luna tonda;
ben ten dee ricordar, chè non ti nocque
alcuna volta per la selva fonda."
Sì mi parlava, ed andavamo introcque.

9. *letanie*, *i.e.* the processions in which the litanies are chanted.

31-39. For Amphiaräus, the prophet of Argos, see *Par.* iv. 103, 104 *note.*

40-45. This story of the Theban soothsayer Tiresias (the father of Manto) is told by Ovid, *Metam.* iii.

46-51. Aruns, the Etruscan soothsayer, prophesied the civil war which ended in the victory of Cæsar and the death of Pompey (Lucan, *Phars.* i. 584-638).—For Luni, see *Par.* xvi. 73, *note.*

55-93. Dante makes Virgil in this passage give an account of the foundation of Mantua that differs considerably from the version given in *Æn.* x. 198-200. This is no slip as is shown by *vv.* 97-99. On the other hand it certainly is a slip (and one which it is futile to attempt to account for), that Manto should here be placed among the soothsayers, while in *Purg.* xxii. 113 she is referred to as being in Limbo.

59. Referring either to the tyrannous rule which Thebes (the birthplace of Bacchus) had to endure under Cleon, or to the capture of that city by the Epigoni.

The Diviners

Bonatti and Asdente

See Guido Bonatti; see Asdente, who now would wish he had attended to his leather and his cord, but too late repents.

Divineresses

See the wretched *women* who left the needle, the shuttle, and the spindle, and made themselves divineresses; they wrought witchcraft with herbs and images.

But now come! for Cain and his thorns already holds the confine of both hemispheres, and under Seville touches the wave;

and already yesternight the Moon was round; well must thou remember: for she did not hurt thee any time in the deep wood." Thus he spake to me, and we went on meanwhile.

63-78. *Benaco*, now known as Lago di Garda; the Val Camomica, is a valley some fifty miles long in North-East Lombardy; Mount Apennino is probably a spur of the Rhaetian Alps, above Gargnano; Garda is a town on the east side of the lake; the *loco* of *v.* 67 is either the little island dei Frati, some miles south of Sali, or the mouth of the river Tignalga, near Campione; the fortress of Peschiera, at the south-east extremity of the lake, was raised by the Veronese, as a defence against the people of Brescia and Bergamo; Governo is the modern Governolo, on the right bank of the Mincio, about 12 miles from Mantua.

94-96. In 1272, the Brescian Counts of Casalodi made themselves masters of Mantua, but were very unpopular and threatened with expulsion. Pinamonte de Buonaccorsi, who was anxious to become lord of Mantua himself, advised Albert of Casalodi to banish all the nobles of importance, representing to him that they were the chief source of danger. Then he put himself at the head of the populace, massacred all the families of note that remained, and expelled the Count, retaining the lordship of the city till 1291.

105. *Cf. Par.* xvii. 136-142.

106-114. At the time of the Trojan war, all the Greeks were absent from their country, taking part in the siege of Troy. Before the Greeks left Aulis, Calchas advised Agamemnon to sacrifice Iphigenia. But Eurypylus had nothing to do with this incident, which Dante appears to have confused with the passage in which Virgil tells how both Eurypylus and Calchas are consulted with reference to the departure of the Greeks from Troy (*Æn.* ii. 110, *sqq.*)—For the use of the word *Tragedia* (*v.* 112) see *de Vulg. El.* ii. 4: 38—*Per tragediam superiorem stilum inducimus*; [*per comediam inferiorem* etc.]; see also *Epist. ad Can. Grand.* x. 10.

116. Michael Scott of Balwearie (*ca.* 1190-1250) studied at Oxford, Paris and Toledo; he followed the Emperor Frederick II. to his court, but died in Scotland. In philosophy proper he appears to have figured only as a translator, *e.g.* of Aristotle; his original work deals with the occult sciences. For further particulars see Scott's Note O to the *Lay of the Last Minstrel.*

118-119. Guido Bonatti of Forlì, tiler and astrologer

author of a *Liber introductorius ad Judicia Stellarum* (written *ca.* 1270). He acted as the private astrologer of Guido da Montefeltro (see *Inf.* xxvii.) and is credited with a share in his victory over the French Papal forces at Forlì in 1282 (see *Inf.* xxvii. 44).

Asdente, a shoe-maker of Parma, who was noted as a soothsayer in the second half of the 13th century. In *Conv.* iv. 16: 65-71, Dante says that Asdente would be noble, if notoriety were tantamount to nobility.

124-129. *Caino e le spine*—the moon (see *Par.* ii. 51, *note*). The "Pillars of Hercules" were regarded by Dante and his contemporaries as the extreme western limit of the world, and he designates this boundary variously as Spain, Gades, the Iberus, Morocco, or Seville, as here, (see *Par.* xxvii. 83, 84, *note*). During the night preceding Good Friday, the moon (which guided Dante's steps in the dark wood, see above Canto i.) was at full. The poet is now describing the setting of the moon (or rising of the sun) on the Saturday morning, which, for reasons given in the chronological note at the end of the volume, may be timed as having taken place at 6.52.

INFERNO

THE Poets come to the arch of the Fifth Chasm or Budget which holds the Barterers or Barrators, the malefactors who made secret and vile traffic of their Public offices and authority, in order to gain money. And as the Tyrants and Assassins (canto xii.) are steeped in boiling Blood, and have the Centaurs (emblems of Violence) watching them with arrows, and keeping each at his proper depth; so here the Barterers lie covered with filthy Pitch which clings to them, and get themselves rent in pieces by horrid Demons —Shadows of their sins—whenever they appear above its surface. The chasm is very dark, and at first Dante

Cerchio VIII. Bolgia 5

Così di ponte in ponte altro parlando,
  che la mia Commedìa cantar non cura,
  venimmo, e tenevamo il colmo, quando
ristemmo per veder l' altra fessura
  di Malebolge, e gli altri pianti vani;
  e vidila mirabilmente oscura.
Quale nell' arzanà de' Viniziani
  bolle l' inverno la tenace pece
  a rimpalmar li lor legni non sani,
che navicar non ponno, e in quella vece
  chi fa suo legno nuovo, e chi ristoppa
  le coste a quel che più viaggi fece;
chi ribatte da proda, e chi da poppa;
  altri fa remi, ed altri volge sarte;
  chi terzeruolo ed artimon rintoppa:
tal, non per foco, ma per divina arte
  bollia laggiuso una pegola spessa
  che inviscava la ripa da ogni parte.

CANTO XXI

can see nothing but the pitch boiling in it (1-21). A Demon arrives with one of the Senators of Lucca on his shoulders, throws him down from the bridge, tells what a harvest of Barrators there is in that city, and hastens away for more (22-46). Other Demons, hitherto concealed beneath the bridge (like secret sins), rush out and fiercely teach the poor sneaking senator under what conditions he has to swim in the pitch (47-57). After some parley with Malacoda, chief of the Fiends, the poets are sent on, along the edge of the chasm, with an ugly and questionable escort of Ten 58-139).

The Barrators

THUS from bridge to bridge we came, with other talk which my Comedy cares not to recite; and held the summit, when

we stood still to see the other cleft of Malebolge and [the] other vain lamentings; and I found it marvellously dark.

As in the arsenal of the Venetians boils the clammy pitch in winter, to caulk their damaged ships,

[which] they cannot navigate; and, instead thereof, one builds his ship anew, one plugs the ribs of that which hath made many voyages;

some hammer at the prow, some at the stern; some make oars, and some twist ropes; one mends the jib, and one the mainsail:

so, not by fire but by art Divine, a dense pitch boiled down there, and overglued the banks on every side.

Cerchio VIII. Bolgia 5

Io vedea lei, ma non vedeva in essa 19
ma' che le bolle che il bollor levava,
e gonfiar tutta, e riseder compressa.
Mentr' io laggiù fissamente mirava, 22
lo duca mio, dicendo: "Guarda, guarda!"
mi trasse a sè del loco dov' io stava.
Allor mi volsi come l' uom cui tarda 25
di veder quel che gli convien fuggire,
e cui paura subita sgagliarda,
che per veder non indugia il partire; 28
e vidi dietro a noi un diavol nero
correndo su per lo scoglio venire.
Ahi quanto egli era nell' aspetto fiero! 31
e quanto mi parea nell' atto acerbo,
con l' ale aperte, e sopra il piè leggiero!
L' omero suo, ch' era acuto e superbo, 34
carcava un peccator con ambo l' anche,
e quei tenea de' piè ghermito il nerbo.
"Del nostro ponte," disse "o Malebranche, 37
ecco un degli anzian di santa Zita;
mettetel sotto, ch' io torno per anche
a quella terra ch' i' n' ho ben fornita: 40
ognun v' è barattier, fuor che Bonturo;
del no per li denar vi si fa ita."
Laggiù il buttò, e per lo scoglio duro 43
si volse, e mai non fu mastino sciolto
con tanta fretta a seguitar lo furo.
Quei s' attuffò, e tornò su convolto; 46
ma i demon, che del ponte avean coperchio,
gridar: "Qui non ha loco il santo volto;
qui si nuota altrimenti che nel Serchio: 49
però, se tu non vuoi de' nostri graffi,
non far sopra la pegola soverchio."

It I saw; but saw nought therein, except the bubbles which the boiling raised, and the heaving and compressed subsiding of the whole. The Barrators

Whilst I was gazing fixtly down on it, my Guide, saying, "Take care, take care!" drew me to him from the place where I was standing.

Then I turned round, like one who longs to see what he must shun, and who is dashed with sudden fear,

so that he puts not off his flight to look; and behind us I saw a black Demon come running up the cliff. Their punishment

Ah, how ferocious was his aspect! and how bitter he seemed to me in gesture, with his wings outspread, and light of foot!

His shoulders that were sharp and high, a sinner with both haunches laded; and of each foot he held the sinew grasped. Martino Bottaio

"Ye Malebranche of our bridge!" he said, "lo! one of Santa Zita's Elders; thrust him under, while I return for others

to that city which [I have] provided well with them: every [one] there is a barrator, except Bonturo; there they make 'Ay' of 'No' for money." Bonturo Dati

Down he threw him, then wheeled along the flinty cliff; and never was mastiff loosed with such a haste to follow thief.

The sinner plunged in, and came up again *writhing* convolved; but the Demons, who were under cover of the bridge, cried: "Here the Sacred Face besteads not;

here swim ye otherwise than in the Serchio: therefore, unless thou wishest to make trial of our drags, come not out above the pitch."

Cerchio VIII. Bolgia 5

Poi l' addentar con più di cento raffi ; 52
disser : "Coperto convien che qui balli,
sì che, se puoi, nascosamente accaffi."
Non altrimenti i cuochi ai lor vassalli 55
fanno atuffare in mezzo la caldaia
la carne con gli uncin, perchè non galli.
Lo buon maestro : "Acciocchè non si paia 58
che tu ci sii," mi disse, "giù t' acquatta
dopo uno scheggio che alcun schermo t' haia ;
e per nulla offension che mi sia fatta, 61
non temer tu, ch' io ho le cose conte,
perchè altra volta fui a tal baratta."
Poscia passò di là dal co' del ponte, 64
e com' ei giunse in su la ripa sesta,
mestier gli fu d'aver sicura fronte.
Con quel furor e con quella tempesta 67
ch' escono i cani addosso al poverello,
che di subito chiede ove s' arresta
usciron quei di sotto il ponticello, 70
e volser contra lui tutti i roncigli ;
ma ei gridò : "Nessun di voi sia fello !
Innanzi che l' uncin vostro mi pigli, 73
traggasi avanti alcun di voi che m' oda,
e poi d' arroncigliarmi si consigli."
Tutti gridaron :"Vada Malacoda ;" 76
per che un si mosse, e gli altri stetter fermi ;
e venne a lui dicendo : "Che gli approda ?"
"Credi tu, Malacoda, qui vedermi 79
esser venuto," disse il mio maestro,
"sicuro già da tutti vostri schermi,
senza voler divino e fato destro ? 82
Lasciami andar, chè nel cielo è voluto
ch' io mostri altrui questo cammin silvestro."

Then they struck him with more than a hundred prongs, *and* said: "Covered thou must dance thee here; so that, if thou canst, thou mayest pilfer privately."

The Barrators

Not otherwise do the cooks make their vassals dip the flesh into the middle of the boiler with their hooks, to hinder it from floating.

The kind Master said to me: "That it may not be seen that thou art here, cower down behind a jagg, so that thou mayest have some screen for thyself;

and whatever outrage may be done to me, fear not thou: for I know these matters, having once before been in the like affray."

Then he passed beyond the head of the bridge; and when he arrived on the sixth bank, it was needful for him to have a steadfast front.

With that fury and that storm, wherewith the dogs rush forth upon the poor man who where he stops suddenly seeks *alms*,

rushed those *Demons* from beneath the bridge, and turned against him all their crooks; but he cried: "Be none of ye outrageous!

The poets threatened by the Male-branche

Before ye touch me with your forks, let one of you come forth to hear me, and then take counsel about hooking me."

All cried: "Let Malacoda go"; thereat one moved himself, the others standing firm, and came to him, saying: "What will this avail him?"

"Dost thou expect, Malacoda," said my Master, "to find I have come here, secure already against all your hindrances,

without will Divine and fate propitious? Let me pass on: for it is willed in Heaven that I shew another this savage way."

Allor gli fu l' orgoglio sì caduto 85
che si lasciò cascar l' uncino ai piedi,
e disse agli altri: "Omai non sia feruto."

E il duca mio a me: "O tu, che siedi 88
tra gli scheggion del ponte quatto quatto,
sicuramente omai a me ti riedi."

Per ch' io mi mossi, ed a lui venni ratto; 91
e i diavoli si fecer tutti avanti,
sì ch' io temetti ch' ei tenesser patto.

E così vid' io già temer li fanti 94
ch' uscivan patteggiati di Caprona,
veggendo sè tra nimici cotanti.

Io m' accostai con tutta la persona 97
lungo il mio duca, e non torceva gli occhi
dalla sembianza lor ch' era non buona.

Ei chinavan gli raffi, e "Vuoi che 'l tocchi," 100
diceva l' un con l' altro, "in sul groppone?"
e rispondean: "Sì, fa che gliele accocchi."

Ma quel demonio, che tenea sermone 103
col duca mio, si volse tutto presto
e disse: "Posa, posa, Scarmiglione."

Poi disse a noi: "Più oltre andar per questo 106
iscoglio non si può, però che giace
tutto spezzato al fondo l' arco sesto;

e se l' andare avanti pur vi piace, 109
andatevene su per questa grotta;
presso è un altro scoglio che via face.

Ier, più oltre cinqu' ore che quest' otta, 112
mille dugento con sessanta sei
anni compiè che qui la via fu rotta.

Io mando verso là di questi miei 115
a riguardar s' alcun se ne sciorina;
gite con lor, ch' ei non saranno rei."

Then was his pride so fallen, that he let the hook drop at his feet, and said to the others: "Now strike him not!" The Barrators

And my Guide to me: "O thou that sittest cowering, cowering amongst the great splinters of the bridge, securely now return to me!"

Whereat I moved, and quickly came to him; and the Devils all pressed forward, so that I feared they might not hold the compact.

And thus once I saw the footmen, who marched out under treaty from Caprona, fear at seeing themselves among so many enemies.

I drew near my Guide with my whole body, and turned not away my eyes from the look of them, which was not good.

They lowered their drag-hooks, and kept saying to one another: "Shall I touch him on the rump?" and answering: "Yes, see thou nick it for him."

But that Demon, who [was speaking] with my Guide, turned instant round, and said: "Quiet, quiet, Scarmiglione!" The Malebranche held back by Malacoda

Then he said to us: "To go farther by this cliff will not be possible: for the sixth arch lies all in fragments at the bottom;

and if it please you still to go onward, go along this [ridge]: near at hand is another cliff which forms a path.

Yesterday, five hours later than this hour, [completed] a thousand two hundred and sixty-six years since the way here was broken.

Thitherward I send some of these my *men*, to look if any one be out airing himself; go with them, for they will not be treacherous."

Cerchio VIII. Bolgia 5

"Tratti avanti, Alichino e Calcabrina,"
cominciò egli a dire, "e tu, Cagnazzo;
e Barbariccia guidi la decina.

Libicocco vegna oltre, e Draghignazzo,
Ciriatto sannuto, e Graffiacane,
e Farfarello, e Rubicante il pazzo.

Cercate intorno le boglienti pane;
costor sien salvi insino all' altro scheggio,
che tutto intero va sopra le tane."

"O me! maestro, che è quel che io veggio?"
diss' io; "deh! senza scorta andiamci soli,
se tu sai ir, ch' io per me non la chieggio.

Se tu sei sì accorto come suoli,
non vedi tu ch' ei digrignan li denti,
e con le ciglia ne minaccian duoli?"

Ed egli a me: "Non vo' che tu paventi;
lasciali digrignar pure a lor senno,
ch' ei fanno ciò per li lessi dolenti."

Per l' argine sinistro volta dienno;
ma prima avea ciascun la lingua stretta
coi denti, verso lor duca per cenno,

ed egli avea del cul fatto trombetta.

37. *Malebranche*—Evil Claws.

38. *Santa Zita*—Lucca, of which city Zita (who died *ca.* 1275 and was canonised by Nicholas III.) was the patron saint. Buti says this alderman was a certain Martino Bottaio, and that he died in 1300.

41. Bonturo Dati was head of the popular party of Lucca at this time, and surpassed all his fellow-townsmen in barratry.

48. The *volto santo* was an ancient wooden image of

"Draw forward, Alichino and Calcabrina," he then began to say, "and thou, Cagnazzo; and let Barbariccia lead the ten. *The Barrators*

Let Libicocco come besides, and Draghignazzo, tusked Ciriatto, and Graffiacane, and Farfarello, and furious Rubicante.

Search around the boiling glue; be these *two* safe [so far as] the other crag, which all unbroken goes across the dens."

"Oh me! Master, what is this that I see?" said I; "ah, without escort let us go alone, if thou knowest the way; for as to me, I seek it not! *Dante's fears*

If thou beest so wary, as thou art wont, dost thou not see how they grin[d] their teeth, and with their brows threaten mischief to us?"

And he to me: "I would not have thee be afraid; let them grin[d] on at their will: for they do it at the boiled wretches." *calmed by Virgil*

By the sinister bank they turned; but first each *of them* had pressed his tongue between the teeth toward their Captain, as a signal; and he of his —— had made a trumpet.

Christ, preserved in the Church of San Martino, and invoked by the inhabitants in their hour of need.

49. The Serchio flows a few miles north of Lucca.

58. Note that Dante is more terrified in this circle of the barrators, and has more cause for alarm than anywhere else in the Inferno. It would almost seem as though the demons are intended by the poet to recall his Florentine enemies, who persecuted and exiled him on the strength of false charges of barratry. The names afford no clue; unless, indeed, we may connect the *rana*

of *Inf.* xxiii. 6 with Ranieri di Zaccaria, who signed the decree of November 6, 1315.

94-96. In August 1289 the Tuscan Guelfs captured the Pisan fortress of Caprona. We may assume that Dante actually took part in this operation: for the opening lines of the following canto point conclusively to his having been present at the continuation of the same campaign in the Aretine territory; and from Bruni we learn that he fought at the battle of Campaldino (*Purg.* v. 92) earlier in the same year.

112-114. In *Conv.* iv. 23: 103-110 Dante says that Jesus died at noon. It is, therefore, now seven o'clock of the morning following Good Friday. For the earthquake, see above, Canto xii. 37-41, and *note*.

HOUSE OF ESTE.

OBIZZO II.,[1]
1264-1293.
m. 1. Jacopina de' Fieschi (d. 1287).
(in 1289) 2. Costanza della Scala.

- Azzo VIII.,[2]
  Lord of Ferrara, etc.,
  (1293-1308).
  m. (1305) Beatrice,[4] d. of
  Charles II. of Anjou.
  - Costanza,
    m. (1305) Lambertino, son of
    Venedico Caccianemico[6]
    of Bologna.
  - Francesco (nat.).
- Beatrice,[3]
  m. 1. Nino Visconti of Pisa.
  2. Galeazzo Visconti of
  Milan.
  - 1. Giovanna.[5]
  - 2. Azzo

[1] *Inf.* xii. 111.
[2] *Inf.* xviii. 56.
[3] *Purg.* viii. 73.
[4] *Purg.* xx. 80.
[5] *Purg.* viii. 71.
[6] *Inf.* xviii. 50.

THE Demons, under their "great Marshal" Barbariccia, lead the way, along the edge of the boiling Pitch; and Dante, who keeps looking sharply, relates how he saw the Barrators lying in it, like frogs in ditch-water, with nothing but their "muzzles" out, and instantly vanishing at sight of Barbariccia (1-30); and how Graffiacane hooked one of them and hauled him up like a fresh-speared otter, all the other Demons gathering round and tarring on Rubicante to mangle the unlucky wretch. At Dante's request, Virgil goes forward, and asks him who he is; and no sooner does the pitchy thief mention how he took to barratry in the service of worthy King Thibault of Navarre, than he is made to feel the bitter force of Ciriatto's tusks.

Cerchio VIII. Bolgia 5

Io vidi già cavalier muover campo,
e cominciare stormo, e far lor mostra,
e talvolta partir per loro scampo;
corridor vidi per la terra vostra, 4
o Aretini, e vidi gir gualdane,
ferir torneamenti, e correr giostra,
quando con trombe, e quando con campane, 7
con tamburi e con cenni di castella,
e con cose nostrali e con istrane:
nè già con sì diversa cennamella 10
cavalier vidi muover, nè pedoni,
nè nave a segno di terra o di stella.
Noi andavam con li dieci dimoni; 13
ahi fiera compagnia! ma nella chiesa
coi santi ed in taverna coi ghiottoni.
Pure alla pegola era la mia intesa, 16
per veder della bolgia ogni contegno,
e della gente ch' entro v' era incesa.

CANTO XXII

Barbariccia now clasps him with both arms, and orders the rest to be quiet, till Virgil has done with questioning. But "Scarletmoor" loses patience; "Dragonface" too will have a clutch at the legs; Farfarella, "wicked Hell-bird" that he is, glares ready to strike; and their "Decurion" has difficulty in keeping them off (31-96). At last the cunning barrator, though Cagnazzo raises his dog-face in scornful opposition, plays off a trick by which he contrives to escape (97-132). Thereupon Calcabrina and Alichino fall to quarrelling, seize each other like two mad vultures, and drop into the burning pitch; and the whole troop is left in fitting disorder (133-151).

I have ere now seen horsemen moving camp, and commencing the assault, and holding their muster, and at times retiring to escape; The Barrators

coursers have I seen upon your land, O Aretines! and seen the march of foragers, the shock of tournaments and race of jousts,

now with trumpets, and now with bells, with drums and castle-signals, and with native things and foreign:

but never yet to so uncouth a cornet saw I cavaliers nor footmen move, nor ship by mark of land or star.

We went with the ten Demons: ah, hideous company! but, 'In church with saints, and with guzzlers in the tavern.'

Yet my intent was on the pitch, to see each habit of the chasm and of the people that were burning in it.

Cerchio VIII. Bolgia 5

Come i delfini, quando fanno segno 19
ai marinar con l' arco della schiena,
che s' argomentin di campar lor legno:
talor così ad alleggiar la pena 22
mostrava alcun dei peccatori il dosso,
e nascondeva in men che non balena.
E come all' orlo dell' acqua d' un fosso 25
stanno i ranocchi pur col muso fuori,
sì che celano i piedi e l' altro grosso:
sì stavan d' ogni parte i peccatori; 28
ma come s' appressava Barbariccia,
così si ritraean sotto i bollori.
Io vidi, ed anco il cor me n' accapriccia, 31
uno aspettar così, com' egli incontra
che una rana rimane ed altra spiccia;
e Graffiacan, che gli era più d' incontra, 34
gli arronciglìò le impegolate chiome,
e trassel su, che mi parve una lontra.
Io sapea già di tutti e quanti il nome, 37
sì li notai quando furono eletti,
e poi che si chiamaro attesi come.
"O Rubicante, fa che tu gli metti 40
gli unghioni addosso sì che tu lo scuoi,"
gridavan tutti insieme i maledetti.
Ed io: "Maestro mio, fa, se tu puoi, 43
che tu sappi chi è lo sciagurato
venuto a man degli avversari suoi."
Lo duca mio gli s'accostò allato, 46
domandollo ond' ei fosse, e quei rispose:
"Io fui del regno di Navarra nato.
Mia madre a servo d' un signor mi pose, 49
chè m' avea generato d' un ribaldo
distruggitor di sè e di sue cose.

As dolphins, when with the arch of the back they make sign to mariners that they may prepare to save their ship : The Barrators

so now and then, to ease the punishment, some sinner showed his back and hid in less *time* than it lightens.

And as at the edge of the water of a ditch, the frogs stand only with their muzzles out, so that they hide their feet and other bulk :

thus stood on every hand the sinners; but as Barbariccia approached, they instantly retired beneath the seething.

I saw, and my heart still shudders thereat, one linger so, as it will happen that one frog remains while the other spouts away ; Ciampolo

and Graffiacane, who was nearest to him, hooked his pitchy locks and haled him up, so that to me he seemed an otter.

I already knew the name of every one, so well I noted them as they were chosen, and when they called each other, listened how.

"O Rubicante, see thou plant thy clutches on him, and flay him!" shouted together all the accursed *crew*.

And I: "Master, learn if thou canst, who is that piteous *wight*, fallen into the hand of his adversaries."

My Guide drew close to [his side] and asked him whence he came; and he replied: "I was born in the kingdom of Navarre.

My mother placed me as servant of a lord; for she had borne me to a ribald waster of himself and of his substance.

Cerchio VIII. Bolgia 5

Poi fui famiglio del buon re Tebaldo; 52
quivi mi misi a far baratteria,
di che io rendo ragione in questo caldo."
E Ciriatto, a cui di bocca uscia 55
d' ogni parte una sanna come a porco,
gli fe' sentir come l' una sdrucia.
Tra male gatte era venuto il sorco; 58
ma Barbariccia il chiuse con le braccia,
e disse: "State in là, mentr' io lo inforco."
Ed al maestro mio volse la faccia: 61
"Domanda," disse, "ancor se più desii
saper da lui, prima ch' altri il disfaccia."
Lo duca dunque: "Or di', degli altri rii 64
conosci tu alcun che sia Latino
sotto la pece?" E quegli: "Io mi partii
poco è da un, che fu di là vicino; 67
così foss' io ancor con lui coperto,
ch' io non temerei unghia nè uncino."
E Libicocco: "Troppo avem sofferto," 70
disse, e presegli il braccio col ronciglio,
sì che, stracciando, ne portò un lacerto.
Draghignazzo anco i volle dar di piglio 73
giuso alle gambe; onde il decurio loro
si volse intorno intorno con mal piglio.
Quand' elli un poco rappaciati foro, 76
a lui che ancor mirava sua ferita,
domandò il duca mio senza dimoro:
"Chi fu colui, da cui mala partita 79
di' che facesti per venire a proda?"
Ed ei rispose: "Fu frate Gomita,
quel di Gallura, vasel d' ogni froda, 82
ch' ebbe i nimici di suo donno in mano,
e fe' sì lor, che ciascun se ne loda:

Then I was domestic with the good king Thibault; here I set myself to doing barratry, of which I render reckoning in this heat." The Barrators

And Ciriatto, from whose mouth on either side came forth a tusk as from a hog, made him feel how one of them did rip.

Amongst evil cats the mouse had come; but Barbariccia locked him in his arms, and said: "Stand off whilst I enfork him!"

And turning his face to my Master: "Ask on," he said, "if thou wouldst learn more from him, before some other undo him."

The Guide therefore: "Now say, of the other sinners knowest thou any that is a Latian, beneath the pitch?" And he: "I parted

just now from one who was a neighbour of theirs [on the other side]; would I still were covered with him, for I should not fear claw nor hook!" Friar Gomita

And Libicocco cried: "Too much have we endured!" and with the hook seized his arm, and mangling carried off a part of brawn.

Draghignazzo, he too, wished to have a catch at the legs below; whereat their Decurion wheeled around around with evil aspect.

When they were somewhat pacified, my Guide without delay asked him that still kept gazing on his wound:

"Who was he, from whom thou sayest that thou madest an ill departure to come ashore?" And he answered: "It was Friar Gomita,

he of Gallura, vessel of every fraud, who had his master's enemies in hand, and did so to them that they all praise him for it:

denar si tolse, e lasciolli di piano, 85
sì com' ei dice; e negli altri uffici anche
barattier fu non picciol, ma soprano.

Usa con esso donno Michel Zanche 88
di Logodoro; ed a dir di Sardigna
le lingue lor non si sentono stanche.

O me! vedete l' altro che digrigna; 91
io direi anco; ma io temo ch' ello
non s' apparecchi a grattarmi la tigna."

E il gran proposto, volto a Farfarello 94
che stralunava gli occhi per ferire,
disse: "Fatti in costà, malvagio uccello."

"Se voi volete vedere o udire," 97
ricominciò lo spaurato appresso,
"Toschi o Lombardi, io ne farò venire.

Ma stien le male branche un poco in cesso, 100
sì ch' ei non teman delle lor vendette;
ed io, sedendo in questo loco stesso,

per un ch' io son, ne farò venir sette, 103
quand' io sufolerò, com' è nostr' uso
di fare allor che fuori alcun si mette."

Cagnazzo a cotal motto levò il muso, 106
crollando il capo, e disse: "Odi malizia
ch' egli ha pensata per gittarsi giuso."

Ond' ei, ch' avea lacciuoli a gran divizia, 109
rispose: "Malizioso son io troppo,
quand' io procuro a' miei maggior tristizia."

Alichin non si tenne, e di rintoppo 112
agli altri, disse a lui: "Se tu ti cali,
io non ti verrò dietro di galoppo,

ma batterò sopra la pece l' ali; 115
lascisi il colle, e sia la ripa scudo
a veder se tu sol più di noi vali."

money took he for himself, and dismissed them smoothly, as he says; and in his other offices besides, he was no petty but a sovereign barrator. The Barrators

With him keeps company Don Michel Zanche of Logodoro; and in speaking of Sardinia the tongues of them do not feel weary. Michel Zanche

Oh me! see that other grinning; I would say more; but fear he is preparing to claw my scurf."

And their great Marshal, turning to Farfarello, who rolled his eyes to strike, said: "Off with thee, villanous bird!"

"If you wish to see or hear Tuscans or Lombards," the frightened *sinner* then resumed, "I will make them come. Ciampolo's trick

But let the [evil claws hold back] a little, that they may not fear their vengeance; and I, sitting in this same place,

for one that I am, will make seven come, on whistling as is our wont to do when any of us gets out."

Cagnazzo at these words raised his snout, shaking his head, and said: "Hear the malice he has contrived, to throw himself down!"

Whereat he, who had artifices in great store, replied: "Too malicious indeed! when I contrive for my *companions* greater sorrow."

Alichino held in no longer, and in opposition to the others said to him: "If thou stoop, I will not follow thee at gallop,

but beat my wings above the pitch; let the height be left, and be the bank a screen, to see if thou alone prevailest over us."

O tu che leggi, udirai nuovo ludo!
  Ciascun dall' altra costa gli occhi volse;
  quei prima, ch' a ciò fare era più crudo.
Lo Navarrese ben suo tempo colse,
  fermò le piante a terra, ed in un punto
  saltò, e dal proposto lor si sciolse.
Di che ciascun di colpa fu compunto,
  ma quei più che cagion fu del difetto;
  però si mosse, e gridò: "Tu se' giunto!"
Ma poco i valse, chè l' ale al sospetto
  non potero avanzar; quegli andò sotto,
  e quei drizzò, volando suso, il petto:
non altrimenti l' anitra di botto,
  quando il falcon s' appressa, giù s' attuffa,
  ed ei ritorna su crucciato e rotto.
Irato Calcabrina della buffa,
  volando dietro gli tenne, invaghito
  che quei campasse per aver la zuffa.
E come il barattier fu disparito,
  così volse gli artigli al suo compagno,
  e fu con lui sopra il fosso ghermito.
Ma l' altro fu bene sparvier grifagno
  ad artigliar ben lui, e ambo e due
  cadder nel mezzo del bollente stagno.
Lo caldo sghermitor subito fue;
  ma però di levarsi era niente,
  sì aveano inviscate l' ale sue.
Barbariccia, con gli altri suoi dolente,
  quattro ne fe' volar dall' altra costa
  con tutti i raffi, ed assai prestamente
di qua, di là discesero alla posta;
  porser gli uncini verso gl' impaniati,
  ch' eran già cotti dentro dalla crosta;
e noi lasciammo lor così impacciati.

O Reader, thou shalt hear new sport! All turned their eyes toward the other side, he first who had been most unripe for doing it. **The Barrators**

The Navarrese chose well his time; planted his soles upon the ground, and in an instant leapt and from their purpose freed himself.

Thereat each was stung [with guilt]; but he most who had been cause of the mistake; he therefore started forth, and shouted: "Thou'rt caught!"

But little it availed [him]; for wings could not outspeed the terror; the *sinner* went under; and he, flying, raised up his breast:

not otherwise the duck suddenly dives down, when the falcon approaches, and he returns up angry and defeated.

Calcabrina, furious at the trick, kept flying after him, desirous that the sinner might escape, to have a quarrel. **The Malebranche quarrel among themselves**

And, when the barrator had disappeared, he turned his talons on his fellow, and was clutched with him above the ditch.

But the other was indeed a sparrowhawk to claw him well; and both dropt down into the middle of the boiling pond.

The heat at once unclutched them; but rise they could not, their wings were so beglued.

Barbariccia with the rest lamenting, made four of them fly over to the other coast with all their drags; and most rapidly

on this side, on that, they descended to the stand; they stretched their hooks towards the limed *pair*, who were already scalded within the crust; and we left them thus embroiled.

1-9. See note to *vv.* 94-96 of the preceding canto. Each Italian city had its *carroccio*—a car which was used as a kind of rallying-point in battle, and provided with a bell (*v.* 7).

19-21. This is evidently a popular belief of Dante's time, and is referred to, for example, in Giamboni's Italian version of Latini's *Tresor.*

32. This is a certain Ciampolo, so the early commentators say, without adding anything to the facts given by Dante. The King Tebaldo of *v.* 52 is Teobaldo II. (Thibaut V., Count of Champagne) King of Navarre (1253-1270).

67-79, 81-87. Gomita was a Sardinian friar in the service of Nino Visconti of Pisa (see *Purg.* viii.), judge of Gallura. [The Pisans, to whom Sardinia belonged

at this time, divided the island into four judicial districts: Gallura is in the north-east.] His acts of barratry were overlooked, till Nino discovered that the friar was favouring the escape of certain prisoners; whereupon he had him hanged.—*di là* (*v.* 67), *i.e.* in Sardinia.

88, 89. Enzio, the natural son of Frederick II., who made him King of Sardinia, married Adelasia di Torres, mistress of Logodoro (north-west of Sardinia) and Gallura. Being called to Italy by the wars of his house, he appointed Michel Zanche his Vicar in Logodoro. Enzio was captured by the Bolognese in 1249, and remained their prisoner till his death (1271). In the meantime, Adelasia obtained a divorce and married Michel, who governed the provinces till he was murdered by his son-in-law, Branca d'Oria, about the year 1290 (see *Inf.* xxxiii. 134-147).

DANTE keeps following his Guide in silence, with head bent down, meditating on the things he has had to witness in that chasm of the pitch. The fable of the Frog and the Mouse comes into his mind; then fear that the ugly Demons may seek vengeance for their misfortune (1-33). He sees them coming with outstretched wings, when Virgil takes him in his arms, and rapidly glides down with him into the next chasm (34-57). Here they find the Hypocrites walking along the narrow bottom in slow procession, heavy-laden with cloaks of lead, which are gilded and of dazzling

Cerchio VIII. Bolgia 5

Taciti, soli e senza compagnia
  n'andavam l' un dinanzi e l' altro dopo,
  come frati minor vanno per via.
Volto era in su la favola d' Isopo
  lo mio pensier per la presente rissa,
  dov' ei parlò della rana e del topo:
chè più non si pareggia mo ed issa,
  che l' un con l' altro fa se ben s' accoppia
  principio e fine con la mente fissa.
E come l' un pensier dell' altro scoppia,
  così nacque di quello un altro poi,
  che la prima paura mi fe' doppia.
Io pensava così: "Questi per noi
  sono scherniti, e con danno e con beffa
  sì fatta, ch' assai credo che lor noi.
Se l' ira sopra il mal voler s' aggueffa,
  ei ne verranno dietro più crudeli
  che il cane a quella lepre ch' egli acceffa."
Già mi sentia tutti arricciar li peli
  della paura, e stava indietro intento,
  quando io dissi: "Maestro, se non celi

brightness on the outside (58-75). Dante speaks with Catalano and Loderingo, two Friars of Bologna (76-108); and has just begun to tell them what he thinks of their evil deeds, when he observes Caiaphas stretched across the narrow road, and fixed to it, in such a way that all the other Hypocrites have to trample on him as they pass. The sight of that High Priest and his ignominious punishment is enough. Hypocrisy did its very utmost in him and "the others of that Council," for which the Jews still suffer (109-126). The Poets hasten away to another class of sinners (127-148).

The Barrators

Silent, apart, and without escort we went on, the one before and the other after; as Minor Friars go their way.

My thought was turned, by the present strife, to Æsop's fable where he [spoke] of the frog and mouse:

for Ay and Yea pair not better, than does the one *case* with the other, if with attentive mind the beginning and end *of each* be well accoupled.

And as one thought from the other springs, so arose from that another then, which made my first fear double.

Dante's terror of the Malebranche

I thus bethought me: "These through us are put to scorn, and with damage and mockery of such sort, as I believe must greatly vex them.

If rage be added to their malice, they will pursue us, fiercer than [the] dog that leveret which he snaps."

Already I felt my hair all rise with fear; and was looking back intently, as I said: "Master, if thou do not hide

Cerchio VIII. Bolgia 5

te e me tostamente, i' ho pavento 23
di Malebranche: noi gli avem già dietro;
io gl' imagino sì che già gli sento."
E quei: "S' io fossi d' impiombato vetro, 25
l' imagine di fuor tua non trarrei
più tosto a me, che quella d' entro impetro.
Pur mo venian li tuoi pensier tra i miei 28
con simile atto e con simile faccia,
sì che d' intrambi un sol consiglio fei.
S' egli è che sì la destra costa giaccia, 31
che noi possiam nell' altra bolgia scendere,
noi fuggirem l' imaginata caccia."
Già non compiè di tal consiglio rendere, 34
ch' io gli vidi venir con l' ali tese,
non molto lungi, per volerne prendere.
Lo duca mio di subito mi prese, 37
come la madre ch' al romore è desta,
e vede presso a sè le fiamme accese,
che prende il figlio e fugge e non s' arresta, 40
avendo più di lui che di sè cura,
tanto che solo una camicia vesta;
e giù dal collo della ripa dura 43
supin si diede alla pendente roccia,
che l' un dei lati all' altra bolgia tura.
Non corse mai sì tosto acqua per doccia 46
a volger rota di molin terragno,
quand' ella più verso le pale approccia,
come il maestro mio per quel vivagno, 49
portandosene me sopra il suo petto,
come suo figlio, non come compagno.
Appena fur li piè suoi giunti al letto 52
del fondo giù, ch' ei furono in sul colle
sopresso noi; ma non gli era sospetto:

thyself and me speedily, I dread the Malebranche: they are already after us; I so imagine them that I hear them now." *The Barrators*

And he: "If I were of leaded glass, I should not draw thy outward image more quickly to me, than I impress that from within.

Even now thy thoughts [were] enter[ing] among mine, with similar act and similar face; so that of both I have made one resolve.

In case the right coast so slopes, that we may descend into the other chasm, we shall escape the imagined chase."

He had not ended giving this resolve, when I saw them come with wings extended, not far off, in will to seize us.

My Guide suddenly took me, as a mother—that is awakened by the noise, and near her sees the kindled flames— *Virgil rescues Dante from the Malebranche*

who takes her child and flies, and caring more for him than for herself, pauses not so long as even to cast a shift about her;

and down from the ridge of the hard bank, supine he gave himself to the pendent rock, which dams up one side of the other chasm.

Never did water run so fast through spout to turn a land-mill's wheel, when it approaches nearest to the ladles,

as my Master down that bank, carrying me away upon his breast, as his son and not as his companion.

Scarcely had his feet reached the bed of the depth below, when they [were on] the height above us; but no fear it gave him:

Cerchio VIII. Bolgia 6

chè l' alta Provvidenza, che lor volle 55
porre ministri della fossa quinta,
poder di partirs' indi a tutti tolle.
Laggiù trovammo una gente dipinta, 58
che giva intorno assai con lenti passi
piangendo, e nel sembiante stanca e vinta.
Egli avean cappe con cappucci bassi 61
dinanzi agli occhi, fatte della taglia
che per li monaci in Cologna fassi.
Di fuor dorate son sì ch' egli abbaglia, 64
ma dentro tutte piombo, e gravi tanto,
che Federico le mettea di paglia.
O in eterno faticoso manto! 67
Noi ci volgemmo ancor pure a man manca
con loro insieme, intenti al tristo pianto;
ma per lo peso quella gente stanca 70
venia sì pian, che noi eravam nuovi
di compagnia ad ogni muover d' anca.
Per ch' io al duca mio: "Fa che tu trovi 73
alcun ch' al fatto o al nome si conosca,
e gli occhi sì andando intorno movi."
Ed un che intese la parola Tosca, 76
di retro a noi gridò: "Tenete i piedi,
voi che correte sì per l' aura fosca;
forse ch' avrai da me quel che tu chiedi." 79
Onde il duca si volse, e disse: "Aspetta,
e poi secondo il suo passo procedi."
Ristetti, e vidi due mostrar gran fretta 82
dell' animo, col viso, d' esser meco;
ma tardavagli il carco e la via stretta.
Quando fur giunti, assai con l' occhio bieco 85
mi rimiraron senza far parola;
poi si volsero in sè, e dicean seco:

for the high Providence, that willed to place them ministers of the fifth ditch, takes the power of leaving it from all. **The Hypocrites**

There beneath we found a painted people, who were going round with steps exceeding slow, weeping, and in their look tired and overcome. **Their punishment**

They had cloaks on, with deep hoods before their eyes, made in the shape that they make for the monks in Cologne.

Outward they are gilded, so that it dazzles; but within all lead, and so heavy, that Frederick's compared to them were straw.

O weary mantle for eternity! We turned again to the left hand, along with them, intent upon their dreary weeping;

but that people, tired by their burden, came so slowly that our company was new at every movement of the hip.

Wherefore I to my Guide: "See that thou find some one who may by deed or name be known; and move thy eyes around as we go on."

And one, who understood the Tuscan speech, cried after us: "Stay your feet, ye who run so fast through the brown air;

perhaps thou shalt obtain from me that which thou askest." Whereat my Guide turned round and said: "Wait, and then at his pace proceed."

I stood still, and saw two, showing by their look great haste of mind to be with me; but the load and the narrow way retarded them. **Two "Jovial Friars"**

When they came up, long with eye askance they viewed me, without uttering a word; then they turned to one another, and said between them:

Cerchio VIII. Bolgia 6

"Costui par vivo all' atto della gola; 88
e s' ei son morti, per qual privilegio
vanno scoperti della grave stola?"

Poi disser me: "O Tosco, ch' al collegio 91
degl' ipocriti tristi se' venuto,
dir chi tu sei non avere in dispregio."

Ed io a loro: "Io fui nato e cresciuto 94
sopra il bel fiume d' Arno alla gran villa;
e son col corpo ch' i' ho sempre avuto.

Ma voi chi siete, a cui tanto distilla, 97
quant' io veggio, dolor giù per le guance,
e che pena è in voi che sì sfavilla?"

E l' un rispose a me: "Le cappe rance 100
son di piombo, sì grosse che li pesi
fan così cigolar le lor bilance.

Frati Godenti fummo, e Bolognesi: 103
io Catalano e questi Loderingo
nomati, e da tua terra insieme presi,

come suole esser tolto un uom solingo 106
per conservar sua pace; e fummo tali,
ch' ancor si pare intorno dal Gardingo."

Io cominciai: "O frati, i vostri mali . . ." 109
ma più non dissi, chè all' occhio mi corse
un, crocifisso in terra con tre pali.

Quando mi vide, tutto si distorse, 112
soffiando nella barba co' sospiri;
e il frate Catalan, ch' a ciò s' accorse,

mi disse: "Quel confitto, che tu miri, 115
consigliò i Farisei, che convenia
porre un uom per lo popolo a' martiri.

Attraversato e nudo è nella via, 118
come tu vedi, ed è mestier ch' ei senta
qualunque passa com' ei pesa pria;

"This one seems alive by the action of his throat; and if they are dead, by what privilege go they divested of the heavy stole?" The Hypocrites

Then they said to me: "O Tuscan, that art come to the college of the sad hypocrites! to tell us who thou art disdain not."

And I to them: "On Arno's beauteous river, in the great city I was born and grew; and I am with the body that I have always had.

But you, who are ye from whom distils such sorrow as I see, down your cheeks? and what punishment is on ye that glitters so?"

And one of them replied to me: "Our orange mantles are of lead so thick, that the weights thus cause their scales to creak.

We were Jovial Friars, and Bolognese: I named Catalano, and Loderingo he; and by thy city chosen together,

as usually one solitary man is chosen, to maintain its peace; and we were such, that it yet appears round the Gardingo."

I began: "O Friars, your evil"—but said no more, for to my eyes came one, cross-fixed in the ground with three stakes. Caiaphas

When he saw me, he writhed all over, blowing into his beard with sighs; and Friar Catalano, who perceived this,

said to me: "That confixed one, on whom thou gazest, counselled the Pharisees that it was expedient to put one man to tortures for the people.

Traverse and naked he is upon the road, as thou seest; and has to feel the weight of every one that passes;

Cerchio VIII. Bolgia 6

ed a tal modo il suocero si stenta
in questa fossa, e gli altri del concilio
che fu per li Giudei mala sementa."

Allor vid' io maravigliar Virgilio
sopra colui ch' era disteso in croce
tanto vilmente nell' eterno esilio.

Poscia drizzò al frate cotal voce:
"Non vi dispiaccia, se vi lece, dirci
se alla man destra giace alcuna foce,

onde noi ambedue possiamo uscirci
senza costringer degli angeli neri,
che vegnan d' esto fondo a dipartirci."

Rispose adunque: "Più che tu non speri
s' appressa un sasso, che dalla gran cerchia
si muove, e varca tutti i vallon feri,

salvo ch' a questo è rotto e nol coperchia:
montar potrete su per la ruina,
che giace in costa e nel fondo soperchia."

Lo duca stette un poco a testa china,
poi disse: "Mal contava la bisogna
colui che i peccator di là uncina."

E il frate: "Io udi' già dire a Bologna
del diavol vizii assai, tra i quali udi'
ch' egli è bugiardo e padre di menzogna."

Appresso il duca a gran passi sen gì,
turbato un poco d' ira nel sembiante;
ond' io dagl' incarcati mi parti'

dietro alle poste delle care piante.

4-6. A frog having offered to carry a mouse across a piece of water, tied it to its leg; but when they got half-way, the frog treacherously dived and the mouse was drowned. Suddenly a kite swooped down and devoured both of them. This fable is not to be found

and after the like fashion his father-in-law is racked in this ditch, and the others of that Council, which was a seed of evil for the Jews." **The Hypocrites Annas**

Then I saw Virgil wonder over him that was distended on the cross so ignominiously in the eternal exile.

Afterwards he to the Friar addressed these words: "Let it not displease you, so it be lawful for you, to tell us if on the right hand lies any gap

by which we both may go out hence, without constraining any of the Black Angels to come and extricate us from this bottom."

So he answerd: "Nearer than thou dost hope, there is a stone that moves from the great circular wall, and bridges all the cruel valleys,

save that in this 'tis broken and covers it not: you [will be able to] mount up by its ruins, which slope down the side, and on the bottom make a heap."

The Guide stood still a while with head bent down, then said: "Falsely did he tell the way, who hooks the sinners yonder." **Malacoda's falsehood**

And the Friar: "I heard once at Bologna many of the Devil's vices told; amongst which, I heard that he is a liar and the father of lies."

Then with large steps my Guide went on, somewhat disturbed with anger in his look; whereat I from the laden *spirits* parted, following the prints of his beloved feet.

in the original Æsop, but is contained, with slight variations, in most of the medieval collections of fables that went under his name. In one of these versions, as Mr Paget Toynbee points out, the mouse escapes, and this may have been the form of the story known

to Dante, whose Ciampolo (= the mouse) escapes, too, though of course, only for a time. Dante's Alichino = the frog, and his Calcabrina = the kite.

7. Literally, both *mo* and *issa* mean "now."

66. Frederick II. punished those guilty of treason by having them fastened in cloaks of lead which were then melted over a fire.

103-108. Catalano de' Catalani, or de' Malavolti (*ca.* 1210-1285), a Guelf of Bologna, and Loderingo degli Andolò, a Ghibelline of the same city, were in 1266 jointly appointed to the office of *Podestà* of Florence, as it was thought that two outsiders, belonging to different factions, would be likely to rule impartially. The *Gardingo*, that portion of Florence now occupied by the Piazza di Firenze, was the site of the palace of the

Uberti, which was destroyed in 1266 during a popular rising against the Ghibellines.—*Frati Gaudenti* was the nick-name given to the *Ordo militiae beatae Mariae*, founded at Bologna in 1261, with the approval of Urban IV. The objects of the Order were praiseworthy (reconciliation of enemies, protection of the weak, etc.), but the rules were so lax that it soon had to be disbanded.

111-123. The words of the high priest Caiaphas at the Council were: "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not" (*John* xii. 49, 50). For the father-in-law of Caiaphas see *John* xviii. 13.

140, 141. For Malacoda's falsehood see above, Canto xxi. 111.

IN this canto, the vehement despair of the poor Italian peasant, who has no food for his sheep, and thinks he is going to lose them, gives a lively image of Dante's dependence on his mystic Guide; while the Sun with freshened hair (*Crinitus Apollo*, Æn. ix. 638) points to the real Virgil (1-18). Here too on the shattered bridge, as at the foot of the Hill in canto first, help in many senses is necessary; and Dante, put quite out of breath by climbing from the den of the Hypocrites, sits down exhausted. Virgil reminds him of their Errand

Cerchio VIII. Cammino alla Bolgia 7

In quella parte del giovinetto anno,
 che il sole i crin sotto l' Aquario tempra
 e già le notti al mezzo dì sen vanno,
quando la brina in su la terra assempra
 l' imagine di sua sorella bianca,
 ma poco dura alla sua penna tempra,
lo villanello, a cui la roba manca,
 si leva e guarda, e vede la campagna
 biancheggiar tutta, ond' ei si batte l' anca;
ritorna in casa, e qua e là si lagna,
 come il tapin che non sa che si faccia,
 poi riede e la speranza ringavagna,
veggendo il mondo aver cangiata faccia
 in poco d' ora, e prende suo vincastro,
 e fuor le pecorelle a pascer caccia:
così mi fece sbigottir lo mastro
 quando' io gli vidi sì turbar la fronte,
 e così tosto al mal giunse lo impiastro.
Chè, come noi venimmo al guasto ponte,
 lo duca a me si volse con quel piglio
 dolce, ch' io vidi prima a piè del monte.

—of the great things which lie beyond this painful journey through Hell—and he rises instantly; and "keeps speaking," as they go on, "that he may not seem faint" (19-64). In the Seventh Chasm, which is very dark and filled with hideous serpents, they find the Thieves (65-96); and get speech of Vanni Fucci. He is ashamed at being found amongst the Thieves, and recognised by Dante, who had "seen him a man of blood and brutal passions" (97-139); and he foretells the disasters that will lead to the Poet's exile (140-151).

Virgil's trouble and Dante despondent thereat

In that part of the youthful year, when the Sun tempers his locks beneath Aquarius, and the nights already wane towards half the day,

when the hoar-frost copies his white sister's image on the ground, but short while lasts the temper of his pen,

the peasant, whose fodder fails, rises, and looks, and sees the fields all white; whereat he smites his thigh,

goes back into the house, and to and fro laments like a poor wight who knows not what to do; then comes out again, and recovers hope,

observing how the world has changed its face in little time; and takes his staff, and chases forth his lambs to feed:

thus the Master made me despond, when I saw his brow so troubled; and thus quickly to the sore the plaster came.

For when we reached the shattered bridge, my Guide turned to me with that sweet aspect which I saw [first] at the foot of the mountain.

Cerchio VIII. Cammino alla Bolgia 7

Le braccia aperse, dopo alcun consiglio
eletto seco, riguardando prima
ben la ruina, e diedemi di piglio.
E come quei che adopera ed estima,
che sempre par che innanzi si provveggia:
così, levando me su ver la cima
d' un ronchion, avvisava un' altra scheggia,
dicendo: "Sopra quella poi t' aggrappa;
ma tenta pria s' è tal ch' ella ti reggia."
Non era via da vestito di cappa,
chè noi a pena, ei lieve ed io sospinto,
potevan su montar di chiappa in chiappa.
E se non fosse che da quel precinto,
più che dall' altro, era la costa corta,
non so di lui, ma io sarei ben vinto.
Ma perchè Malebolge in ver la porta
del bassissimo pozzo tutta pende,
lo sito di ciascuna valle porta
che l' una costa surge e l' altra scende;
noi pur venimmo alfine in su la punta
onde l' ultima pietra si scoscende.
La lena m' era del polmon sì munta
quando fui su, ch' io non potea più oltre,
anzi mi assisi nella prima giunta.
"Omai convien che tu così ti spoltre,"
disse il maestro; "chè, seggendo in piuma,
in fama non si vien, nè sotto coltre;
senza la qual chi sua vita consuma,
cotal vestigio in terra di sè lascia,
qual fummo in aer ed in acqua la schiuma;
e però leva su, vinci l' ambascia
con l' animo che vince ogni battaglia,
se col suo grave corpo non s' accascia.

He opened his arms after having chosen some plan within himself, first looking well at the ruin, and took hold of me. Difficulty of the way

And as one who works, and calculates, always seeming to provide beforehand: so, lifting me up towards the top

of one big block, he looked out another splinter, saying: "Now clamber over that, but try first if it will carry thee."

It was no way for one clad with cloak *of lead*: for scarcely we, he light and I pushed on, could mount up from jagg to jagg.

And were it not that on that precinct the ascent was shorter than on the other, I know not about him, but I certainly had been defeated.

But as Malebolge all hangs towards the entrance of the lowest well, the site of every valley imports Structure of Malebolge

that one side rises and the other descends; we, however, came at length to the point from which the last stone breaks off.

The breath was so exhausted from my lungs, when I was up, that I could no farther; nay, seated me at my first arrival.

"Now it behooves thee thus to free thyself from sloth," said the Master: "for sitting on down, or under coverlet, men come not into fame; Virgil encourages Dante

without which whoso consumes his life, leaves such vestige of himself on earth, as smoke in air or foam in water;

and therefore rise! conquer thy panting with the soul, that conquers every battle, if with its heavy body it sinks not down.

Cerchio VIII. Cammino alla Bolgia 7

Più lunga scala convien che si saglia : 55
non basta da costoro esser partito ;
se tu m' intendi, or fa sì che ti vaglia."

Leva' mi allor, mostrandomi fornito 58
meglio di lena ch' io non mi sentia ;
e dissi : "Va, ch' io son forte ed ardito."

Su per lo scoglio prendemmo la via, 61
ch' era ronchioso, stretto e malagevole,
ed erto più assai che quel di pria.

Parlando andava per non parer fievole, 64
onde una voce uscìo dall' altro fosso,
a parole formar disconvenevole.

Non so che disse, ancor che sovra il dosso 67
fossi dell' arco già, che varca quivi ;
ma chi parlava ad ira parea mosso.

Io era volto in giù ; ma gli occhi vivi 70
non potean ire al fondo per l' oscuro ;
per ch' io : "Maestro, fa che tu arrivi

dall' altro cinghio, e dismontiam lo muro : 73
chè com' i' odo quinci e non intendo,
così giù veggio, e niente affiguro."

"Altra risposta," disse, "non ti rendo, 76
se non lo far : chè la domanda onesta
si dee seguir con l' opera tacendo."

Bolgia 7

Noi discendemmo il ponte dalla testa, 79
dove s' aggiunge con l' ottava ripa,
e poi mi fu la bolgia manifesta :

e vidivi entro terribile stipa 82
di serpenti, e di sì diversa mena,
che la memoria il sangue ancor mi scipa.

Più non si vanti Libia con sua rena ; 85
chè, se chelidri, iaculi e faree
produce, e cencri con amfisibena,

A longer ladder must be climbed: to have quitted these is not enough; if thou understandest me, now act so that it may profit thee." The poets reach the summit of the cliff

I then rose, showing myself better furnished with breath than I felt, and said: "Go on; for I am strong and confident."

We took our way up the cliff, which was rugged, narrow, and difficult, and greatly steeper than the former.

Speaking I went, that I might not seem faint; whereat a voice came from the other fosse, unsuitable for forming words.

I know not what it said, though I already was on the ridge of the arch which crosses there; but he who spake seemed moved to anger.

I had turned myself downwards; but my living eyes could not reach the bottom for the darkness; wherefore I: "Master, see that thou get

to the other belt, and let us dismount the wall: for as I hear from hence and do not understand, so I see down and distinguish nothing."

"Other answer I give thee not," he said, "than the deed: for a fit request should be followed with the work in silence."

We went down the bridge, at the head where it joins with the eighth bank; and then the chasm was manifest to me: The Thieves

and I saw within it a fearful throng of serpents, and of so strange a look, that even now the recollection scares my blood.

Let Libya boast no longer with its sand; for, though it engenders chelydri, jaculi and pareæ, and cenchres with amphisbæna,

Cerchio VIII. Bolgia 7

nè tante pestilenzie nè sì ree 88
mostrò giammai con tutta l' Etiopia,
nè con ciò che di sopra il mar rosso ee.

Tra questa cruda e tristissima copia 91
correvan genti nude e spaventate,
senza sperar pertugio o elitropia.

Con serpi le man dietro avean legate; 94
quelle ficcavan per le ren la coda
e il capo, ed eran dinanzi aggroppate.

Ed ecco ad un, ch' era da nostra proda, 97
s' avventò un serpente, che il trafisse
là dove il collo alle spalle s' annoda.

Nè *o* sì tosto mai nè *i* si scrisse, 100
com' ei s' accese ed arse, e cener tutto
convenne che cascando divenisse;

e poi che fu a terra sì distrutto, 103
la polver si raccolse per sè stessa,
e in quel medesmo ritornò di butto:

così per li gran savi si confessa, 106
che la fenice more e poi rinasce,
quando al cinquencentesimo anno appressa;

erba nè biado in sua vita non pasce, 109
ma sol d' incenso lagrime ed amomo,
e nardo e mirra son l' ultime fasce.

E qual è quei che cade, e non sa como, 112
per forza di demon ch' a terra il tira,
o d' altra oppilazion che lega l' uomo,

quando si leva, che intorno si mira 115
tutto smarrito dalla grande angoscia
ch' egli ha sofferta, e guardando sospira:

tal era il peccator levato poscia. 118
O potenzia di Dio, quant' è severa,
che cotai colpi per vendetta croscia!

plagues so numerous or so dire it never shewed, with all Ethiopia, nor with the land that lies by the Red Sea. **The Thieves**

Amid this cruel and most dismal swarm were people running, naked and terrified, without hope of *lurking* hole or heliotrope. **Their punishment**

They had their hands tied behind with serpents; these through their loins fixed the tail and the head, and were coiled in knots before.

And lo! at one, who was near our shore, sprang up a serpent, which transfixed him there where the neck is bound upon the shoulders. **Vanni Fucci**

Neither "O" nor "I" was ever written so quickly as he took fire, and burnt, and dropt down all changed to ashes;

and after he was thus dissolved upon the ground, the [powder] reunited of [itself and] at once resumed the former shape:

thus by great sages 'tis confest the Phœnix dies, and then is born again, when it approaches the five-hundredth year;

in its life it eats no herb or grain, but only tears of incense and amomum; and nard and myrrh are its last swathings.

And as one who falls, and knows not how, through force of Demon which drags him to the ground, or of other obstruction that fetters men;

who, when he rises, looks fixtly round him, all bewildered by the great anguish he has undergone, and looking sighs:

such was the sinner when he rose. [Power] of God! o how severe, that showers such blows in vengeance!

Cerchio VIII. Bolgia 7

Lo duca il domandò poi chi egli era; 121
per ch' ei rispose: "Io piovvi di Toscana,
poco tempo è, in questa gola fera.

Vita bestial mi piacque, e non umana, 124
sì come a mul ch' io fui; son Vanni Fucci
bestia, e Pistoia mi fu degna tana."

Ed io al duca: "Digli che non mucci, 127
e domanda qual colpa quaggiù il pinse:
ch' io il vidi uomo di sangue e di crucci."

E il peccator, che intese, non s' infinse, 130
ma drizzò verso me l' animo e il volto,
e di trista vergogna si dipinse;

poi disse: "Più mi duol che tu m' hai colto 133
nella miseria dove tu mi vedi,
che quando fui dell' altra vita tolto.

Io non posso negar quel che tu chiedi: 136
in giù son messo tanto, perch' io fui
ladro alla sacrestia de' belli arredi;

e falsamente già fu apposto altrui. 139
Ma perchè di tal vista tu non godi,
se mai sarai di fuor de' lochi bui,

apri gli orecchi al mio annunzio, ed odi: 142
Pistoia in pria di Negri si dimagra,
poi Fiorenza rinnuova genti e modi.

Tragge Marte vapor di Val di Magra 145
ch' è di torbidi nuvoli involuto,
e con tempesta impetuosa ed agra

sopra campo Picen fia combattuto; 148
ond' ei repente spezzerà la nebbia,
sì ch' ogni Bianco ne sarà feruto.

E detto l' ho, perchè doler ti debbia." 151

The Guide then asked him who he was; whereupon he answered: "I rained from Tuscany, short while ago, into this fierce gullet. *The Thieves*

Bestial life, not human, pleased me, mule that I was; I am Vanni Fucci, savage beast; and Pistoia was a fitting den for me."

And I to the Guide: "Tell him not to budge; and ask what crime thrust him down here, for I saw him once a man of rage and blood."

And the sinner who heard, feigned not; but directed towards me his mind and face, with a look of dismal shame;

then he said: "It pains me more that thou hast caught me in the misery wherein thou seest me, than when I was taken from the other life.

I cannot deny thee what thou askest: I am put down so far, because I robbed the sacristy of its goodly furniture;

and falsely once it was imputed to others. But that thou mayest not joy in this sight, if ever thou escape the dark abodes,

open thy ears and hear what I announce: Pistoia first is thinned of Neri; then Florence renovates her people and her laws. *Vanni's prophecy*

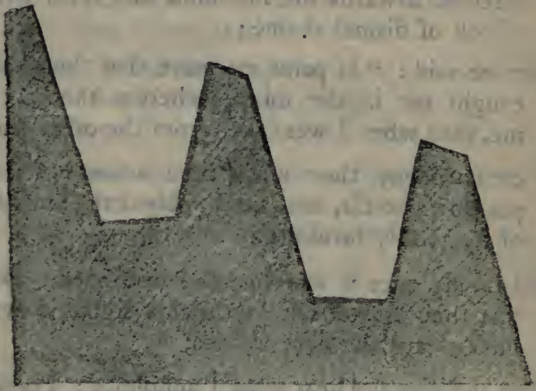
Mars brings from Valdimagra a fiery vapour, which is wrapt in turbid clouds, and with angry and impetuous storm

[a battle] shall be [fought] on Piceno's field; whence it suddenly shall rend the mist, so that every Bianco shall be wounded by it. And I have said this [so that] it [may] grieve thee."

1-3. When the sun is in Aquarius, *i.e.* between January 21st and February 21st, he is more in evidence in proportion as the days and nights become more and more equal. This is the usual explanation of these verses. But there is much to be said for Butler's interpretation (based on the *Ottimo*) which takes *notti* as the point of the heavens opposite the sun (*cf. Purg.* ii. 4), and *mezzo dì* as "the south": when "the nights are already passing away to the south," the sun is, of course, proceeding northwards.

4-6. Hoar-frost melts sooner than snow.

34, 35 and 40. The following diagram (taken from Scartazzini) will make these verses clear:



85-90 The serpents in these verses were suggested

by Lucan (*Phars*. ix. 708, *sqq*., and 805). The country referred to in *v*. 90 is Arabia.

93. The heliotrope (a stone) was credited with the power of making its wearer invisible.

107-111. The peculiarities of the phœnix are alluded to by many classical and medieval writers; Dante's immediate source was evidently Ovid, *Metam*. xv. 392, *sqq*.

112-117. Dante would appear to be describing an epileptic fit.

137-139. In 1293 Vanni Fucci, a Black of Pistoia, robbed the treasure of San Jacopo in the Church of San Zeno, together with two accomplices. The real culprits remained undetected for a year; but in the meantime, a certain Rampino de' Foresi was suspected of the theft and detained in prison.

143-150. The Bianchi, having assisted in the expulsion of the Neri from Pistoia (May 1301), were themselves driven from Florence in November 1301, when Charles of Valois entered the city. For some time Pistoia remained the stronghold of the Whites. Verses 145-150 probably refer to the capture, in 1302, of Serravalle (near Pistoia: Campo Piceno is the tract between Serravalle and Montecatini) by the Florentine and Lucchese Guelfs, under Moroello Malaspina (the *vapor*) lord of Lunigiana (the Macra rises in the N. extremity of Lunigiana). For Moroello see *Purg*. viii. 109-139, *note*.

AT the end of his angry prophecy, Fucci rises into a boundless pale rage, such as is hardly known in northern countries; and like the sacrilegious thief and brute that he is, gives vent to it in the wildest blasphemy. The serpents instantly set upon him, and inflict such punishment, that Dante regards them as friends ever after (1-16). Cacus too, with a load of serpents on his haunch and a fiery dragon on his shoulders, comes shouting in pursuit of him (17-33). Dante afterwards finds five of his own countrymen—

Cerchio VIII. Bolgia 7

Al fine delle sue parole il ladro
  le mani alzò con ambedue le fiche,
  gridando: "Togli, Dio, chè a te le squadro."
Da indi in qua mi fur le serpi amiche, 4
  perch' una gli s' avvolse allora al collo,
  come dicesse: "Io non vo' che più diche":
ed un' altra alle braccia, e rilegollo, 7
  ribadendo sè stessa sì dinanzi,
  che non potea con esse dare un crollo.
Ahi Pistoia, Pistoia, che non stanzi 10
  d' incenerarti, sì che più non duri,
  poi che in mal far lo seme tuo avanzi!
Per tutti i cerchi dell' inferno oscuri 13
  non vidi spirto in Dio tanto superbo,
  non quel che cadde a Tebe giù da' muri.
Ei si fuggì, che non parlò più verbo; 16
  ed io vidi un Centauro pien di rabbia
  venir chiamando: "Ov' è, ov' è l' acerbo?"
Maremma non cred' io che tante n' abbia, 19
  quante bisce egli avea su per la groppa,
  infin dove comincia nostra labbia.

first three in human shape, then two changed into reptiles—and by dint of great attention learns the names of them all, and very accurately sees the unheard-of transformations they have to undergo. The reptiles are Cianfa de' Donati and Guercio de' Cavalcanti; the three in human shape are Agnello de' Brunelleschi, Buoso degli Abati, and Puccio de' Galigai—all five of very noble kindred, "all from Florence, and great thieves in their time" [*omnes de Florentia, et magni fures suo tempore.*—Pietro] (34-151).

At the conclusion of his words, the thief raised up his hands with both the figs, shouting: "Take *them*, God, for at thee I aim them!" **The Thieves**

From this time forth the serpents were my friends; for one *of them* then coiled itself about his neck, as if saying: "Thou shalt speak no farther!"

and another about his arms; and it tied him again, rivetting itself in front so firmly, that he could not give a jog with them.

Ah, Pistoia! Pistoia! why dost thou not decree to turn thyself to ashes, that thou mayest endure no longer since thou outgoest thy seed in evil-doing?

Through all the dark circles of Hell, I saw no spirit against God so proud, not *even* him who fell at Thebes down from the walls.

He fled, speaking not another word; and I saw a Centaur, full of rage, come crying: "Where is, where is the surly one?" **Cacus**

Maremma, I do believe, has not so many snakes as he had on his haunch, to where our *human* form begins.

Cerchio VIII. Bolgia 7

Sopra le spalle, dietro dalla coppa,
con l' ale aperte gli giacea un draco;
e quello affoca qualunque s' intoppa.
Lo mio maestro disse: "Quegli è Caco,
che sotto il sasso di monte Aventino
di sangue fece spesse volte laco.
Non va co' suoi fratei per un cammino,
per lo furar frodolente che fece
del grande armento, ch' egli ebbe a vicino:
onde cessàr le sue opere biece
sotto la mazza d' Ercole, che forse
gliene diè cento, e non sentì le diece."
Mentre che sì parlava, ed ei trascorse,
e tre spiriti venner sotto noi,
de' quai nè io nè il duca mio s' accorse,
se non quando gridar: "Chi siete voi?"
Per che nostra novella si ristette,
ed intendemmo pure ad essi poi.
Io non gli conoscea; ma ei seguette,
come suol seguitar per alcun caso,
che l' un nomare un altro convenette,
dicendo: "Cianfa dove fia rimaso?"
Per ch' io, acciocchè il duca stesse attento,
mi posi il dito su dal mento al naso.
Se tu sei or, lettore, a creder lento
ciò ch' io dirò, non sarà maraviglia,
chè io, che il vidi, appena il mi consento.
Com' io tenea levate in lor le ciglia,
ed un serpente con sei piè si lancia
dinanzi all' uno, e tutto a lui s' appiglia.
Coi piè di mezzo gli avvinse la pancia,
e con gli anterior le braccia prese;
poi gli addentò e l' una e l' altra guancia.

Over his shoulders, behind the head, a dragon lay with outstretched wings; and it sets on fire every one he meets. The Thieves

My Master said: "That is Cacus, who, beneath the rock of Mount Aventine, full often made a lake of blood.

He goes not with his brethren on one *same* road, because of the cunning theft he made [of] the great herd that lay near him:

whence his crooked actions ceased beneath the club of Hercules, who gave him perhaps a hundred *blows* with it; and he felt not the *first* ten."

Whilst he thus spake, the Centaur ran past, and also under us there came three spirits, whom neither I nor my Guide perceived, Agnello Buoso and Puccio

until they cried: "Who are ye?" Our story therefore paused, and we then gave heed to them alone.

I knew them not; but it happened, as usually it happens by some chance, that one had to name another,

saying: "Where has Cianfa stopt?" Whereat I, in order that my Guide might stand attentive, placed my finger upwards from the chin to the nose.

If thou art now, O Reader, slow to credit what I have to tell, it will be no wonder: for I who saw it, scarce allow it to myself.

Whilst I kept gazing on them, lo! a serpent with six feet darts up in front of one, and fastens itself all upon him. Cianfa

With its middle feet it clasped his belly, with the anterior it seized his arms; then fixed its teeth in both his cheeks.

Cerchio VIII. Bolgia 7

Gli diretani alle cosce distese,
e miseli la coda tr' ambe e due,
e dietro per le ren su la ritese.
Ellera abbarbicata mai non fue
ad arbor sì, come l' orribil fiera
per l' altrui membra avviticchiò le sue;
poi s' appiccar, come di calda cera
fossero stati, e mischiâr lor colore;
nè l' un nè l' altro già parea quel ch' era:
come procede innanzi dall' ardore
per lo papiro suso un color bruno,
che non è nero ancora, e il bianco more.
Gli altri due riguardavano, e ciascuno
gridava: "O me, Agnèl, come ti muti!
vedi che già non sei nè due nè uno."
Già eran li due capi un divenuti,
quando n' apparver due figure miste
in una faccia, ov' eran due perduti.
Fêrsi le braccia due di quattro liste;
le cosce con le gambe, il ventre e il casso
divenner membra che non fur mai viste.
Ogni primaio aspetto ivi era casso:
due e nessun l' imagine perversa
parea, e tal sen gía con lento passo.
Come il ramarro, sotto la gran fersa
de' dì canicular cangiando siepe,
folgore par, se la via attraversa:
così parea, venendo verso l' epe
degli altri due, un serpentello acceso,
livido e nero come gran di pepe.
E quella parte, donde prima è preso
nostro alimento, all' un di lor trafisse;
poi cadde giuso innanzi lui disteso.

The hinder *feet* it stretched along his thighs; and put its tail between the two, and bent it upwards on his loins behind.

The Thieves

Ivy was never so rooted to a tree, as round the other's limbs the hideous monster entwined its own;

then they stuck together, as if they had been of heated wax, and mingled their colours; neither the one, nor the other, now seemed what it was *at first*:

as up before the flame on paper, goes a brown colour which is not yet black, and the white dies away.

The other two looked on, and each cried: "O me! Agnello, how thou changest! lo, thou art already neither two nor one!"

The two heads had now become one, when two shapes appeared to us mixed in one face, where both were lost.

Agnello and Cianfa merge into one body

Two arms were made of the four lists; the thighs with the legs, the belly, and the chest, became such members as were never seen.

The former shape was all extinct in them: both, and neither, the perverse image seemed; and such it went away with languid step.

As the lizard, beneath the mighty scourge of the canicular days, going from hedge to hedge, appears a flash of lightning, if it cross the way:

so, coming towards the bowels of the other two, appeared a little reptile burning *with rage*, livid and black as pepper corn.

Francesco

And it pierced that part, in one of them, at which we first receive our nourishment; then fell down stretched out before him.

Lo trafitto il mirò, ma nulla disse; 88
anzi co' piè fermati sbadigliava,
pur come sonno o febbre l' assalisse.
Egli il serpente, e quei lui riguardava; 91
l' un per la piaga, e l' altro per la bocca
fumavan forte, e il fummo si scontrava.
Taccia Lucano omai, là dove tocca 94
del misero Sabello e di Nassidio,
ed attenda ad udir quel ch' or si scocca.
Taccia di Cadmo e d' Aretusa Ovidio: 97
chè se quello in serpente, e quella in fonte
converte poetando, io non l' invidio:
chè due nature mai a fronte a fronte 100
non trasmutò, sì ch' ambo e due le forme
a cambiar lor materia fosser pronte.
Insieme si risposero a tai norme, 103
che il serpente la coda in forca fesse,
e il feruto ristrinse insieme l' orme.
Le gambe con le cosce seco stesse 106
s' appiccar sì, che in poco la giuntura
non facea segno alcun che si paresse.
Togliea la coda fessa la figura, 109
che si perdeva là, e la sua pelle
si facea molle, e quella di là dura.
Io vidi entrar le braccia per l' ascelle, 112
e i duo piè della fiera, ch' eran corti,
tanto allungar, quanto accorciavan quelle.
Poscia li piè dirietro, insieme attorti, 115
diventaron lo membro che l' uom cela,
e il misero del suo n' avea duo porti.
Mentre che il fummo l' uno e l' altro vela 118
di color nuovo, e genera il pel suso
per l' una parte, e dall' altra il dipela,

The pierced *thief* gazed on it but said nothing; nay, with his feet motionless, yawned only as if sleep or fever had come upon him. The Thieves

He eyed the reptile, the reptile him; the one from his wound, the other from its mouth, smoked violently, and their smoke met.

Let Lucan now be silent, where he tells of poor Sabellus and Nasidius; and wait to hear that which is now sent forth.

Of Cadmus and of Arethusa be Ovid silent: for if he, poetizing, converts the one into a serpent and the other into a fount, I envy him not:

for never did he so transmute two natures front to front, that both forms were ready to exchange their substance.

They mutually responded in such a way, that the reptile cleft its tail into a fork, and the wounded *spirit* drew his steps together. Buoso and Francesco exchange bodies

The legs and the thighs along with them so stuck to one another, that soon their juncture left no mark that was discernible.

The cloven tail assumed the figure that was lost in the other; and its skin grew soft, the other's hard.

I saw the arms enter at the armpits, and the two feet of the brute, which were short, lengthen themselves as much as those *arms* were shortened.

Then the *two* hinder feet, twisted together, became the member which man conceals; and the wretch from his had two thrust forth.

Whilst the smoke with a new colour veils them both, and generates on one part hair, and strips it from another,

Cerchio VIII. Bolgia 7

l' un si levò, e l' altro cadde giuso, 121
non torcendo però le lucerne empie,
sotto le quai ciascun cambiava muso.

Quel ch' era dritto il trasse ver le tempie, 124
e di troppa materia che in là venne,
uscir gli orecchi delle gote scempie;

ciò che non corse in dietro e si ritenne, 127
di quel soperchio fe' naso alla faccia,
e le labbra ingrossò quanto convenne.

Quel che giacea il muso innanzi caccia, 130
e gli orecchi ritira per la testa,
come face le corna la lumaccia;

e la lingua, che avea unita e presta 133
prima a parlar, si fende, e la forcuta
nell' altro si richiude, e il fummo resta.

L' anima, ch' era fiera divenuta, 136
si fuggì sufolando per la valle,
e l' altro dietro a lui parlando sputa.

Poscia gli volse le novelle spalle, 139
e disse all' altro: "Io vo' che Buoso corra,
com' ho fatt' io, carpon, per questo calle."

Così vid' io la settima zavorra 142
mutare e trasmutare; e qui mi scusi
la novità, se fior la penna abborra.

Ed avvegna che gli occhi miei confusi 145
fossero alquanto, e l' animo smagato,
non poter quei fuggirsi tanto chiusi,

ch' io non scorgessi ben Puccio Sciancato. 148
ed era quei che sol, de' tre compagni
che venner prima, non era mutato;

l' altro era quel che tu, Gaville, piagni. 151

the one rose upright, and prostrate the other fell, not therefore turning the impious lights, under which they mutually exchanged visages. The Thieves

He that was erect, drew his towards the temples; and from the too much matter that went thither, ears came out of the smooth cheeks;

that which went not back, but was retained, of its superfluity formed a nose, and enlarged the lips to a fit size.

He that lay prone, thrusts forward his sharpened visage, and draws back his ears into the head, as the snail does its horns;

and his tongue, which was before united and apt for speech, cleaves itself; and in the other the forked *tongue* recloses; and the smoke *now* rests.

The soul that had become a brute, [fled] hissing along the valley, and after it the other talking and sputtering. The transformation completed

Then he turned his novel shoulders towards it, and said to the other: "Buoso shall run crawling, as I have done, along this road!"

Thus I beheld the seventh ballast change and rechange; and here let the novelty excuse me, if my tongue [pen] goes aught astray.

And though my eyes were somewhat perplexed, and my mind dismayed, [those] could not flee so covertly,

but that I well distinguished Puccio Sciancato: and it was he alone, of the three companions that first came, who was not changed; the other was he whom thou, Gaville, lamentest. Puccio

2, 3. This obscene and insulting gesture, the origin of which has been variously explained, was made by inserting the thumb between the index and middle finger.

12. *seme.* Pistoia was said to have been founded by the remnants of Catiline's army.

15. Referring to Capaneus, for whom see above, Canto xiv. 46, *sqq*.

25-33. Cacus was a monster inhabiting a cave in Mount Aventine and noted for his thefts. He dragged into his cave, by their tails, some of the oxen that Hercules had stolen from Geryon, and was slain by that hero. In the mode of his death Dante follows Livy's account (i. 7), but in other respects Virgil (*Æn.* viii. 193-267) served as his model. Cacus was not really a Centaur: Dante was evidently led astray by Virgil's . . . *semihominis Caci.* Verse 27 refers, of course, to the Centaurs guarding the Violent (see above Canto xii).

35-151. The five noble Florentines punished in this circle are (*a*) the *tre spiriti* of *v.* 35: Agnello of the Brunelleschi, a Ghibelline family; Buoso degli Abati, or, perhaps, de' Donati (if the latter is intended, he is identical with the Buoso mentioned in *Inf.* xxx. 44); and Puccio Sciancato ("the Lame") de' Galigai: (*b*) Cianfa de' Donati (the *serpente* of *v.* 50), who is merged with Agnello; (*c*) Francesco de' Cavalcanti (the *serpentello* of *v.* 83), who assumes Buoso's human shape, while Buoso becomes a serpent. He was slain by the people of Gaville (a village in the upper Val d' Arno), the murderers being summarily dealt with by his kinsmen (*v.* 151).

94-97. Sabellus and Nasidius, two soldiers of Cato's army, who, in their march across the Libyan desert, were stung by serpents, with the result that the former was reduced to a kind of puddle, while the latter swelled to such a size that his coat of mail gave way (Lucan, *Pharsalia*, ix. 763, *sqq.*, 790, *sqq.*). The transformations of Cadmus and Arethusa are narrated by Ovid in *Metam.* iv. 563, *sqq.*, and v. 572, *sqq*

INFERNO

DANTE, after having seen and recognised the five Noble Thieves, addresses his native city in bitter concentrated sorrow and shame, mingled with heartfelt longings and affection. The calamities which misgovernment, faction, and crime had been preparing for many years before the date of his mystic Vision, and which he himself as Chief Magistrate in 1300 had done his utmost to prevent, are notified in form of prophecy. His own exile, though not directly alluded to, and his hopes of "morning"—of deliverance for Florence and himself, and of justice on their enemies—were nearly connected with those calamities (1-12). And when he sees the fate of Evil Counsellors in the Eighth Chasm, to which his Guide now leads him, he "curbs his

Cerchio VIII. Cammino alla Bolgia 8

Godi, Fiorenza, poi che sei sì grande,
che per mare e per terra batti l' ali,
e per l' inferno il tuo nome si spande.
Tra li ladron trovai cinque cotali
tuoi cittadini, onde mi vien vergogna,
e tu in grande onranza non ne sali.
Ma se presso al mattin il ver si sogna,
tu sentirai di qua da picciol tempo
di quel che Prato, non ch' altri, t' agogna.
E se già fosse, non saria per tempo;
così foss' ei da che pure esser dee:
chè più mi graverà, com' più m' attempo.
Noi ci partimmo, e su per le scalee,
che n'avean fatte i borni a scender pria,
rimontò il duca mio, e trasse mee;
e proseguendo la solinga via
tra le schegge e tra' rocchi dello scoglio,
lo piè senza la man non si spedia.

genius," and deeply feels he has not to seek that deliverance and justice by fraud. The arts of the fox, on however great a scale, are extremely hateful to him. To employ that superior wisdom, which is the good gift of the Almighty, in deceiving others, for any purpose, is a Spiritual Theft of the most fearful kind; and the sinners, who have been guilty of it, are running along the narrow chasm, each "stolen" from view, wrapt in the Flame of his own Consciousness, and tormented by its burning (13-48). Ulysses and Diomed are also here united in punishment (49-84). The former, speaking through the Flame, relates the manner and place of his death (85-142).

Joy, Florence, since thou art so great that over land and sea thou beatest thy wings, and thy name through Hell expands itself! **Invective against Florence**

Among the thieves I found five such, thy citizens; whereat shame comes on me, and thou to great honour mountest not thereby.

But if the truth is dreamed of near the morning, thou shalt feel ere long what Prato, not to speak of others, craves for thee.

And if it were already *come*, it would not be *too* early; so were it! since indeed it must be: for it will weigh the heavier on me as I grow older.

We departed thence; and, by the stairs which the curbstones had [made for] us to descend before, my Guide remounted and drew me up; **The poets continue their way**

and pursuing our solitary way among the jaggs and branches of the cliff, the foot without the hand sped not.

Cerchio VIII. Bolgia 8

Allor mi dolsi, ed ora mi ridoglio,
quand' io drizzo la mente a ciò ch' io vidi;
e più lo ingegno affreno ch' io non soglio,
perchè non corra, che virtù nol guidi;
sì che se stella buona o miglior cosa
m' ha dato il ben, ch' io stesso nol m' invidi.
Quante il villan, ch' al poggio si riposa,
nel tempo che colui che il mondo schiara
la faccia sua a noi tien meno ascosa,
come la mosca cede alla zanzara,
vede lucciole giù per la vallea,
forse colà dove vendemmia ed ara:
di tante fiamme tutta risplendea
l' ottava bolgia, sì com' io m' accorsi,
tosto ch' io fui là 've il fondo parea.
E qual colui che si vengiò con gli orsi
vide il carro d' Elia al dipartire,
quando i cavalli al cielo erti levorsi,
chè nol potea sì con gli occhi seguire
ch' ei vedesse altro che la fiamma sola,
sì come nuvoletta, in su salire:
tal si movea ciascuna per la gola
del fosso, chè nessuna mostra il furto,
ed ogni fiamma un peccatore invola.
Io stava sopra il ponte a veder surto,
sì che, s' io non avessi un ronchion preso,
caduto sarei giù senza esser urto.
E il duca, che mi vide tanto atteso,
disse: "Dentro da' fochi son gli spirti;
ciascun si fascia di quel ch' egli è inceso."
"Maestro mio," rispos' io, "per udirti
son io più certo; ma già m' era avviso
che così fusse, e già voleva dirti:

I sorrowed then, and sorrow now again when I direct my memory to what I saw; and curb my genius more than I am wont, The Evil Counsellors

lest it run where Virtue guides it not; so that, if kindly star or something better have given to me the good, I may not grudge myself that gift.

As many fireflies as the peasant who is resting on the hill—at the time that he who lights the world least hides his face from us,

when the fly yields to the gnat—sees down along the valley, there perchance where he gathers grapes and tills:

with flames thus numerous the eighth chasm was all gleaming, as I perceived, so soon as I came to where the bottom shewed itself. Their punishment

And as he, who was avenged by the bears, saw Elijah's chariot at its departure, when the horses rose erect to heaven,—

for he could not so follow it with his eyes as to see other than the flame alone, like a little cloud, ascending up:

thus moved each *of those flames* along the gullet of the foss, for none *of them* shews the theft, and every flame steals a sinner.

I stood upon the bridge, *having* risen so to look, that, if I had not caught a rock, I should have fallen down without being pushed.

And the Guide, who saw me thus attent, said: "Within those fires are the spirits; each swathes himself with that which burns him."

"Master," I replied, "from hearing thee I feel more certain; but had already discerned it to be so, and already wished to say to thee:

Cerchio VIII. Bolgia 8

Chi è in quel foco, che vien sì diviso
di sopra, che par surger della pira
ov' Eteòcle col fratel fu miso?"

Risposemi: "Là entro si martira
Ulisse e Diomede, e così insieme
alla vendetta vanno come all' ira;

e dentro dalla lor fiamma si geme
l' aguato del caval, che fe' la porta
ond' uscì de' Romani il gentil seme;

piangevisi entro l' arte, per che morta
Deidamìa ancor si duol d' Achille,
e del Palladio pena vi si porta."

"S' ei posson dentro da quelle faville
parlar," diss' io, "maestro, assai ten prego,
e riprego che il prego vaglia mille,

che non mi facci dell' attender niego,
finchè la fiamma cornuta qua vegna;
vedi che del disio ver lei mi piego."

Ed egli a me: "La tua preghiera è degna
di molta lode, ed io però l' accetto;
ma fa che la tua lingua si sostegna.

Lascia parlare a me: ch' io ho concetto
ciò che tu vuoi; ch' ei sarebbero schivi,
perch' ei fur Greci, forse del tuo detto."

Poi che la fiamma fu venuta quivi,
dove parve al mio duca tempo e loco,
in questa forma lui parlare audivi:

"O voi, che siete due dentro ad un foco,
s' io meritai di voi mentre ch' io vissi,
s' io meritai di voi assai o poco,

quando nel mondo gli alti versi scrissi,
non vi movete; ma l' un di voi dica
dove per lui perduto a morir gissi."

Who is in that fire, which comes so parted at the top, as if it rose from the pyre where Eteocles with his brother was placed?" **The Evil Counsellors**

He answered me: "Within it there Ulysses is tortured, and Diomed; and thus they run together in punishment, as *erst* in wrath; **Ulysses and Diomed**

and in their flame they groan for the ambush of the horse, that made the door by which the noble seed of the Romans came forth;

within it they lament the artifice, whereby Deidamia in death still sorrows for Achilles; and there for the Palladium they suffer punishment."

"If they within those sparks can speak," said I, "Master! I pray thee much, and repray that my prayer may equal a thousand,

deny me not to wait until the horned flame comes hither; thou seest how with desire I bend me towards it."

And he to me: "Thy request is worthy of much praise, and therefore I accept it; but do thou refrain thy tongue.

Let me speak: for I have conceived what thou wishest; and they, perhaps, because they were Greeks, might disdain thy words."

After the flame had come where time and place seemed fitting to my Guide, I heard him speak in this manner:

"O ye, two in one fire! if I merited of you whilst I lived, if I merited of you much or little, **Virgil addresses the spirits**

when on earth I wrote the High Verses, move ye not; but let the one of you tell where he, having lost himself, went to die."

Cerchio VIII. Bolgia 8

Lo maggior corno della fiamma antica
  cominciò a crollarsi mormorando,
  pur come quella cui vento affatica.
Indi la cima qua e là menando,
  come fosse la lingua che parlasse,
  gittò voce di fuori e disse: "Quando
mi diparti' da Circe, che sottrasse
  me più d' un anno là presso a Gaeta,
  prima che sì Enea la nominasse,
nè dolcezza di figlio, nè la pieta
  del vecchio padre, nè il debito amore
  lo qual dovea Penelope far lieta,
vincer poter dentro da me l'ardore
  ch' i' ebbi a divenir del mondo esperto,
  e degli vizii umani e del valore;
ma misi me per l' alto mare aperto
  sol con un legno e con quella compagna
  picciola, dalla qual non fui deserto.
L' un lito e l' altro vidi infin la Spagna,
  fin nel Morrocco, e l' isola de' Sardi,
  e l' altre che quel mare intorno bagna.
Io e i compagni eravam vecchi e tardi,
  quando venimmo a quella foce stretta,
  ov' Ercole segnò li suoi riguardi,
acciocchè l' uom più oltre non si metta;
  dalla man destra mi lasciai Sibilia,
  dall' altra già m' avea lasciata Setta.
'O frati,' dissi, 'che per cento milia
  perigli siete giunti all' occidente,
  a questa tanto picciola vigilia
de' vostri sensi, ch' è del rimanente,
  non vogliate negar l' esperienza,
  di retro al sol, del mondo senza gente.

The greater horn of the ancient flame began to shake itself, murmuring, just like a *flame* that struggles with the wind. **The Evil Counsellors**

Then carrying to and fro the top, as if it were the tongue that spake, threw forth a voice, and said: "When

I departed from Circe, who beyond a year detained me there near Gaeta, ere Æneas thus had named it, **Narrative of Ulysses**

neither fondness for my son, nor reverence for my aged father, nor the due love that should have cheered Penelope,

could conquer in me the ardour that I had to gain experience of the world, and of human vice and worth;

I put forth on the deep open sea, with but one ship, and with that small company, which had not deserted me.

Both the shores I saw as far as Spain, far as Morocco; and *saw* Sardinia and the other isles which that sea bathes round.

I and my companions were old and tardy, when we came to that narrow pass, where Hercules assigned his landmarks **Pillars of Hercules**

to hinder man from venturing farther; on the right hand, I left Seville; on the other, had already left Ceuta.

'O brothers!' I said, 'who through a hundred thousand dangers have reached the West, deny not, to this the brief vigil

of your senses that remains, experience of the unpeopled world behind the Sun.

Cerchio VIII. Bolgia 8

Considerate la vostra semenza:
  fatti non foste a viver come bruti,
  ma per seguir virtute e conoscenza.'
Li miei compagni fec' io sì acuti,
  con questa orazion picciola, al cammino,
  che appena poscia gli avrei ritenuti;
e, volta nostra poppa nel mattino,
  de' remi facemmo ale al folle volo,
  sempre acquistando dal lato mancino.
Tutte le stelle già dell' altro polo
  vedea la notte, e il nostro tanto basso,
  che non surgeva fuor del marin suolo.
Cinque volte racceso, e tante casso
  lo lume era di sotto dalla luna,
  poi ch' entrati eravam nell' alto passo,
quando n' apparve una montagna bruna
  per la distanza, e parvemi alta tanto,
  quanto veduta non n' aveva alcuna.
Noi ci allegrammo, e tosto tornò in pianto:
  chè dalla nuova terra un turbo nacque,
  e percosse del legno il primo canto.
Tre volte il fe' girar con tutte l' acque,
  alla quarta levar la poppa in suso,
  e la prora ire in giù, com' altrui piacque,
infin che il mar fu sopra noi richiuso."

9. *Prato*, probably the Cardinal Nicholas of Prato, who was, in 1304, sent to Florence by Benedict XI. to endeavour to reconcile the hostile factions. His efforts proving futile, he laid the city under an interdict; and several local disasters that occurred shortly after, such as the fall of a bridge and a great conflagration, were attributed to the curse of the Church. This interpretation is better than taking Prato as the town

Consider your origin: ye were not formed to live like brutes, but to follow virtue and knowledge.' **The Evil Counsellors**

With this brief speech I made my companions so eager for the voyage, that I could hardly then have checked them;

and, turning the poop towards morning, we of our oars made wings for the foolish flight, always gaining on the left.

Night already saw the other pole, with all its stars; and ours so low, that it rose not from the ocean floor. **The Equator crossed**

Five times the light beneath the Moon had been rekindled and quenched as oft, since we had entered on the arduous passage,

when there appeared to us a Mountain, dim with distance; and to me it seemed the highest I had ever seen. **Mount of Purgatory**

We joyed, and soon our joy was turned to grief: for a tempest rose from the new land, and struck the forepart of our ship.

Three times it made her whirl round with all the waters; at the fourth, *made* the poop rise up and prow go down, as pleased Another, till the sea was closed above us."

ten miles N.W. of Florence: for this place appears to have been on friendly terms with Florence.

26, 27. In the summer-time, when the days are longest.

34-39. Elisha, having seen Elijah carried up to heaven in a chariot of fire, was mocked by little children, who were devoured by bears, as a punishment for having scoffed at him (2 *Kings* ii. 11, 12, 23, 24).

53, 54. Eteocles and Polynices, sons of Œdipus, King of Thebes, quarrelled over the succession to the throne. This dispute gave rise to the war of the Seven against Thebes, in the course of which the brothers slew each other in single combat. Their hatred continued after death, for, according to Statius (*Thebaid* xii. 429, *sqq.*), the very flame of their funeral pyre was divided.

55-63. The Wooden Horse, in which were concealed the Greeks who opened the gates of Troy to their countrymen, thus raising the siege and causing Æneas and his followers to leave the city (*v.* 60).—Deidamia, daughter of Lycomedes, King of Scyros, at whose court Thetis had left her son Achilles in female disguise, to prevent his taking part in the expedition against Troy (see *Purg.* ix. 34, *sqq.*). After Deidamia had become enamoured of Achilles and borne him a son, Ulysses discovered the hero's secret and induced him to sail for Troy, whereupon Deidamia died of grief.—The Palladium, a statue of Pallas, was stolen by Ulysses because the fortunes of Troy were supposed to depend on it.—

Ulysses and Diomed are, of course, the Greek heroes who fought against Troy.

73-75. There can be no doubt that Dante was ignorant of Greek and that his knowledge of everything relating to Greece was derived from intermediate Latin sources, principally Virgil. Perhaps this is the meaning these verses are intended to convey.

90-92. Gaeta, a town in S. Italy, N. of Campania, thus named by Æneas after his nurse, Caïeta (*Æn.* vii. 1-4). For Circe, see *Purg.* xiv. 42, *note.*

94-96. The name of Ulysses' father was Laertes, that of his wife Penelope, and that of his son Telemachus.

100-142. This account of Ulysses' voyage is entirely of Dante's invention. The "columns of Hercules" (*i.e.* Mt. Abyla in N. Africa and Mt. Calpe = Gibraltar), mentioned in verses 107, 108, were regarded as the W. limit of the habitable world. Verses 127-129 indicate that the ship had crossed the equator. The *montagna* of *v.* 133 can be no other than the Mount of Purgatory.

THE Flame of Ulysses, having told its story, departs with permission of Virgil; and is immediately followed by another, which contains the spirit of Count Guido da Montefeltro, a Ghibelline of high fame in war and counsel. It comes moaning at the top, and sends forth eager inquiries about the people of Romagna, Guido's countrymen (1-33). Dante de-

Cerchio VIII. Bolgia 8

Già era dritta in su la fiamma e queta
per non dir più, e già da noi sen gía
con la licenza del dolce poeta,
quando un' altra, che dietro a lei venia, 4
ne fece volger gli occhi alla sua cima
per un confuso suon che fuor n' uscia.
Come il bue Cicilian, che mugghiò prima 7
col pianto di colui (e ciò fu dritto)
che l' avea temperato con sua lima,
mugghiava con la voce dell' afflitto, 10
sì che, con tutto ch' ei fosse di rame,
pure e' pareva dal dolor trafitto:
così per non aver via nè forame 13
dal principio del foco, in suo linguaggio
si convertivan le parole grame.
Ma poscia ch' ebber colto lor viaggio 16
su per la punta, dandole quel guizzo
che dato avea la lingua in lor passaggio,
udimmo dire: "O tu, a cui io drizzo 19
la voce, e che parlavi mo Lombardo,
dicendo: 'Issa ten va, più non t' adizzo';
perch' io sia giunto forse alquanto tardo, 22
non t' incresca restare a parlar meco:
vedi che non incresce a me, ed ardo.

scribes their condition, under various petty Tyrants, in 1300. His words are brief, precise, and beautiful; and have a tone of large and deep sadness (34-57). Guido, at his request, relates who he is, and why condemned to such torment; after which, the Poets pass onwards to the bridge of the Ninth Chasm (58-136).

The flame was now erect and quiet, having ceased to speak, and now went away from us with licence of the sweet Poet; **The Evil Counsellors**

when another, that came behind it, made us turn our eyes to its top, for a confused sound that issued therefrom. **Guido of Montefeltro**

As the Sicilian bull (which bellowed first with the lament of him—and that was right—who had tuned it with his file)

kept bellowing with the sufferer's voice; so that, although it was of brass, it seemed transfixed with pain:

thus, having at their commencement no way or outlet from the fire, the dismal words were changed into its language.

But after they had found their road up through the point, giving to it the vibration which the tongue had given in their passage,

we heard *it* say: "O thou, at whom I aim my voice! and who just now wast speaking Lombard, saying, 'Now go, no more I urge thee';

though I have come perhaps a little late, let it not irk thee to pause and speak with me. thou seest it irks not me, although I burn.

Cerchio VIII. Bolgia 8

Se tu pur mo in questo mondo cieco 25
caduto sei di quella dolce terra
Latina, ond' io mia colpa tutta reco,
dimmi se i Romagnoli han pace o guerra : 28
ch' io fui de' monti là intra Urbino
e il giogo di che 'l Tever si disserra."
Io era in giuso ancora attento e chino, 31
quando il mio duca mi tentò di costa,
dicendo : "Parla tu, questi è Latino."
Ed io ch' avea già pronta la risposta, 34
senza indugio a parlare incominciai :
"O anima, che se' laggiù nascosta,
Romagna tua non è, e non fu mai, 37
senza guerra ne' cor de' suoi tiranni ;
ma 'n palese nessuna or vi lasciai.
Ravenna sta, come stata è molti anni : 40
l' aquila da Polenta la si cova,
sì che Cervia ricopre co' suoi vanni.
La terra, che fe' già la lunga prova, 43
e de' Franceschi sanguinoso mucchio,
sotto le branche verdi si ritrova.
Il Mastin vecchio e il nuovo da Verrucchio, 46
che fecer di Montagna il mal governo,
là dove soglion fan de' denti succhio.
Le città di Lamone e di Santerno 49
conduce il leoncel dal nido bianco,
che muta parte dalla state al verno ;
e quella a cui il Savio bagna il fianco, 52
così com' ella sie' tra il piano e il monte,
tra tirannia si vive e stato franco.
Ora chi sei ti prego che ne conte ; 55
non esser duro più ch' altri sia stato,
se il nome tuo nel mondo tegna fronte."

If thou art but now fallen into this blind world from that sweet Latian land, whence I bring all my guilt, — The Evil Counsellors

tell me if the Romagnuols have peace or war: for I was of the mountains there, between Urbino and the yoke from which the Tiber springs."

I still was eager downwards and bent, when my Leader touched me on the side, saying: "Speak thou; this is a Latian."

And I, who had my answer ready then, began without delay to speak: "O soul, that there below art hidden!

thy Romagna is not, and never was, without war in the hearts of her tyrants; but open[ly] just now I there left none. — Condition of Romagna

Ravenna stands, as it has stood for many years: the Eagle of Polenta broods over it, so that he covers Cervia with his pinions.

The city, which made erewhile the long probation, and sanguinary heap of [the] Frenchmen, finds itself again under the Green Clutches.

The old Mastiff of Verrucchio and the young, who of Montagna made evil governance, there, where they are wont, ply their teeth.

The cities of Lamone and Santerno guides [the] Lioncel of the white lair, who changes faction from the summer to the winter;

and that [city] whose flank the Savio bathes, as it lies between the plain and mount, so lives it between tyranny and freedom.

Now I pray thee, tell us who thou art; be not more hard than one has been *to thee*, so may thy name on earth maintain its front."

Cerchio VIII. Bolgia 8

Poscia che il foco alquanto ebbe rugghiato
  al modo suo, l' aguta punta mosse
  di qua, di là, e poi diè cotal fiato:
" S' io credessi che mia risposta fosse
  a persona che mai tornasse al mondo,
  questa fiamma staria senza più scosse;
ma per ciò che giammai di questo fondo
  non tornò vivo alcun, s' i' odo il vero,
  senza tema d' infamia ti rispondo.
Io fui uom d' arme, e poi fui cordelliero,
  credendomi, sì cinto, fare ammenda;
  e certo il creder mio veniva intero,
se non fosse il gran prete, a cui mal prenda,
  che mi rimise nelle prime colpe;
  e come e quare voglio che m' intenda.
Mentre ch' io forma fui d' ossa e di polpe,
  che la madre mi diè, l' opere mie
  non furon leonine, ma di volpe.
Gli accorgimenti e le coperte vie
  io seppi tutte, e sì menai lor arte,
  ch' al fine della terra il suono uscie.
Quando mi vidi giunto in quella parte
  di mia etade, ove ciascun dovrebbe
  calar le vele e raccoglier le sarte,
ciò che pria mi piaceva allor m' increbbe,
  e pentuto e confesso mi rendei;
  ahi miser lasso! e giovato sarebbe.
Lo principe de' nuovi Farisei,
  avendo guerra presso a Laterano,
  e non con Saracin, nè con Giudei,
chè caiscun suo nimico era Cristiano,
  e nessuno era stato a vincer Acri,
  nè mercatante in terra di Soldano;

After the flame had roared awhile as usual, it moved the sharp point to and fro, and then gave forth this breath:

The Evil Counsellors

"If I thought my answer were to one who ever could return to the world, this flame should shake no more;

but since none ever did return alive from this depth, if what I hear be true, without fear of infamy I answer thee.

I was a man of arms; and then became a Cordelier, hoping, thus girt, to make amends; and certainly my hope were come in full,

Guido's Narrative

but for the Great Priest, may ill befall him! who brought me back to my first sins; and how and why, I wish thee to hear from me.

Whilst I was the form of bones and pulp, which my mother gave me, my deeds were not those of the lion, but of the fox.

All wiles and covert ways I knew; and used the art of them so *well*, that to the ends of the earth the sound went forth.

When I saw myself come to that period of my age at which every one should lower sails and gather in his ropes,

that which before had pleased me, grieved me then; and with repentance and confession I [became a monk]; ah woe alas! and it would have availed *me*.

The Prince of the new Pharisees—waging war near to the Lateran, and not with Saracens or Jews;

Boniface

for every enemy of his was Christian, and none had been to conquer Acre, nor *been* a merchant in the Soldan's land—

nè sommo ufficio, nè ordini sacri
guardò in sè, nè in me quel capestro
che solea far li suoi cinti più macri.
Ma come Costantin chiese Silvestro
dentro Siratti a guarir della lebbre,
così mi chiese questi per maestro
a guarir della sua superba febbre;
domandommi consiglio, ed io tacetti,
perché le sue parole parver ebbre.
E poi mi disse: 'Tuo cor non sospetti;
finor t' assolvo, e tu m' insegna fare
sì come Penestrino in terra getti.
Lo ciel poss' io serrare e disserrare,
come tu sai: però son due le chiavi,
che il mio antecessor non ebbe care.'
Allor mi pinser gli argomenti gravi
là 've il tacer mi fu avviso il peggio,
e dissi: 'Padre, da che tu mi lavi
di quel peccato, ov' io mo cader deggio,
lunga promessa con l' attender corto
ti farà trionfar nell' alto seggio.'
Francesco venne poi, com' io fui morto,
per me, ma un de' neri cherubini
gli disse: 'Nol portar, non mi far torto.
Venir sen dee laggiù tra' miei meschini,
perchè diede il consiglio frodolente,
dal quale in qua stato gli sono a' crini:
ch' assolver non si può, chi non si pente,
nè pentere e volere insieme puossi,
per la contraddizion che nol consente.'
O me dolente! come mi riscossi,
quando mi prese, dicendomi: 'Forse
tu non pensavi ch' io loico fossi.'

regarded not the Highest Office nor Holy Orders in himself, nor in me that Cord which used to make those whom it girded leaner. **The Evil Counsellors**

But as Constantine [sought] Silvestro [within] Soracte to cure his leprosy, so this man called me as an adept

to cure the fever of his pride; he demanded counsel of me; and I kept silent, for his words seemed drunken.

And then he said to me: 'Let not thy heart misdoubt; even now I do absolve thee, and do thou teach me so to act, that I may cast Penestrino to the ground.

Heaven I can shut and open, as thou knowest: for two are the keys that my predecessor held not dear.'

Then the weighty arguments impelled me to think silence worst; and I said: 'Father! since thou cleansest me

from that guilt into which I now must fall, large promise, with small observance of it, will make thee triumph in thy High Seat.' **Guido's counsel**

Saint Francis afterwards, when I was dead, came for me; but one of the Black Cherubim said to him: 'Do not take him; wrong me not.

He must come down amongst my menials; because he gave the fraudulent counsel, since which I have kept fast by his hair: **The penalty**

for he who repents not, cannot be absolved; nor is it possible to repent and will *a thing* at the same time, the contradiction not permitting it.'

O wretched me! how I started when he seized me, saying to me: 'May be thou didst not think that I was a logician!'

A Minos mi portò; e quegli attorse
otto volte la coda al dosso duro,
e, poi che per gran rabbia la si morse,

disse: 'Questi è de' rei del fuoco furo';
per ch' io là dove vedi son perduto,
e sì vestito andando mi rancuro."

Quand' egli ebbe il suo dir così compiuto,
la fiamma dolorando si partio,
torcendo e dibattendo il corno acuto.

Noi passammo oltre, ed io e il duca mio,
su per lo scoglio infino in su l' altr' arco
che copre il fosso, in che si paga il fio
a quei che scommettendo acquistan carco.

4. This is Guido, Count of Montefeltro (1223-1298), who became head of the Ghibellines of Romagna in 1274, and worked untiringly for the cause.

7-12. The brazen bull was designed by Perillus for Phalaris, the Sicilian tyrant. The shrieks of those being roasted inside it were intended to remind the bystanders of the roaring of a bull. Perillus was the first on whom the machine was tested.

21. These are the words referred to in verse 3 of the present canto.

29, 30. Montefeltro is between Urbino and Mt. Coronaro.

40-42. Ravenna was in 1300 ruled by Guido Minore, or Vecchio. The family arms contained an eagle. Cervia is about twelve miles S. of Ravenna.

43-45. In 1282, Forlì was successfully defended by the Guido who is now being addressed against the French troops led by John of Appia, Count of Romagna, and sent at the instigation of Pope Martin

To Minos he bore me, who twined his tail eight times round his fearful back, and then biting it in great rage, The Evil Counsellors

said: 'This is a sinner for the thievish fire'; therefore I, where thou seest, am lost; and going thus clothed, in heart I grieve."

When he his words had ended thus, the flame, sorrowing, departed, writhing and tossing its sharp horn.

We passed on, I and my Guide, along the cliff up to the other arch that covers the foss, in which their fee is paid to those who, sowing discord, gather guilt.

IV. In 1300 the city was under the rule of Sinibaldo degli Ordelaffi, whose arms consisted of a green lion.

46-48. Malatesta and his son Malatestino of Rimini (Verrucchio = the castle inhabited by the lords of Rimini) are called hounds on account of their cruelty. Montagna de' Parcitati, head of the Ghibellines of Rimini, was taken prisoner by the father (1295) and put to death by the son.

49-51. Mainardo Pagano, Lord of Faenza (on the Lamone), of Imola (near the Santerno) and of Forlì, whose arms were "on a field argent a lion azure," was a Ghibelline in the north but supported the Guelfs in Florence (*state* and *verno* standing for "south" and "north"). He died in 1302 (see *Purg.* xiv. 118, 119).

52-54. Cesena (between Forlì and Rimini at the foot of the Apennines) was ruled by Captains or *Podestà* about this time; but in 1314 Malatestino of Rimini became lord of the town.

67. About the year 1292, Guido became reconciled to the Pope, and in 1296 he entered the Franciscan

order. This accounts for S. Francis' intercession on his behalf (see below *v.* 112).

85-111. The long-standing feud between Boniface VIII. and the Colonna family, came to a head in 1297. The latter retired to the stronghold of Penestrino, now Palestrina, some twenty-five miles E. of Rome (the *Laterano* of *v.* 86; *cf. Par.* xxxi. 35, 36, *note*). Guido, who was the Pope's adviser in this campaign, counselled that an amnesty should be offered them (*v.* 111); but when the Colonnesi surrendered on these conditions (Sept. 1298) their stronghold was razed to the ground. Verses 94, 95 refer to the legend that Pope Sylvester (314-335) was summoned from his hiding-place in Mt. Soracte by the Emperor Constantine, whom he converted to Christianity and then cured of his leprosy. The *antecessor* of *v.* 105 is Pope Celestine V., for whom see *Inf.* iii. 60, *note*.—Acre (*v.* 89), which had belonged to the Christians for a hundred years, was retaken by the Saracens in 1291.

112-129. Compare the very similar passage, *Purg.* v. 100, *sqq.*, relating to Guido's son Buonconte.

MALATESTA FAMILY.

Giovanni Malatesta,
Podestà of Rimini, 1237, d. 1247.

- Malatesta da Verrucchio, *a*
  Lord of Rimini, 1293-1312
  (married three times).
  - 1. Malatestino, *b*
    Lord of Rimini,
    1312-1317.
  - 2. Gianciotto, *c*
    (d. 1304),
    m. Francesca da
    Polenta, *c*
  - 2. Paolo, *c*
    (murdered 1285),
    m. Orabile Beatrice,
    di Ghiacciuolo.
  - 3. Pandolfo,
    Lord of Rimini,
    1317-1326
- Guido.

a. *Il mastin vecchio* (*Inf.* xxvii. 46).
b. *Il mastin nuovo* (*Inf.* xxvii. 46; *Inf.* xxviii. 81, 85).
c. *Inf.* v. 73, *sqq.*

INFERNO

OUR Pilgrim—more and more heavy-laden, yet rapid and unconquerable—is now with his Guide looking down into the Ninth Chasm; and briefly describes the hideous condition of the "sowers of Scandal and Schism" that are punished in it (1-21). First comes Mahomet: in Dante's view, a mere Sectarian who had taken up Christianity and perverted its meaning. The shadow of him, rent asunder from the chin downwards, displays the conscious vileness and corruption of his doctrines. He tells how Ali his

Cerchio VIII. Bolgia 9

Chi poria mai pur con parole sciolte
  dicer del sangue e delle piaghe appieno,
  ch' i' ora vidi, per narrar più volte?
Ogni lingua per certo verria meno 4
  per lo nostro sermone e per la mente,
  c' hanno a tanto comprender poco seno.
S' ei s' adunasse ancor tutta la gente, 7
  che già in su la fortunata terra
  di Puglia fu del suo sangue dolente
per li Troiani, e per la lunga guerra 10
  che dell' anella fe' sì alte spoglie,
  come Livio scrive che non erra,
con quella che sentì di colpi doglie, 13
  per contrastare a Roberto Guiscardo,
  e l' altra, il cui ossame ancor s' accoglie
a Ceperan, là dove fu bugiardo 16
  ciascun Pugliese, e là da Tagliacozzo,
  ove senz' arme vinse il vecchio Alardo;
e qual forato suo membro, e qual mozzo 19
  mostrasse: da equar sarebbe nulla
  al modo della nona bolgia sozzo.

nephew "goes weeping before him, cleft from chin to forelock" (32-42). He then asks what Dante is doing there; and on learning his errand and the likelihood of his return to earth, bids him give due warning to "Brother Dolcino," a Schismatic and Communist, who is stirring up strife in Piedmont and Lombardy (43-63). Next come Pier da Medicina (64-90), Curio (91-101), Mosca de' Lamberti of Florence (103-111), and lastly, Bertran de Born (112-142). All of them have punishments representing their crimes.

Who, even with words set free, could ever fully tell, by oft relating, the blood and the wounds that I now saw? The Sowers of Discord

Every tongue assuredly would fail, because of our speech and our memory that have small capacity to comprehend so much.

If all the people too were gathered, who of old upon Apulia's fateful land wailed for their blood, Their punishment

by [reason of the Trojans], and [of] that long war which made so vast a spoil of rings, as Livy writes, who errs not;

with those who, by withstanding Robert Guiscard, felt the pains of blows; and the rest whose bones are gathered still

at Ceperano, where each Apulian proved false; and there at Tagliacozzo, where old Alardo conquered without weapons;

and one should shew his limbs transpierced, and another his cut off: it were nought to equal the hideous mode of the ninth chasm.

Cerchio VIII. Bolgia 9

Già veggia, per mezzul perdere o lulla,
  com' io vidi un, così non si pertugia,
  rotto dal mento infin dove si trulla:
tra le gambe pendevan le minugia;
  la corata pareva, e il tristo sacco
  che merda fa di quel che si trangugia.
Mentre che tutto in lui veder m' attacco,
  guardommi e con le man s' aperse il petto,
  dicendo: "Or vedi come io mi dilacco;
vedi come storpiato è Maometto.
  Dinanzi a me sen va piangendo Alì
  fesso nel volto dal mento al ciuffetto;
e tutti gli altri, che tu vedi qui,
  seminator di scandalo e di scisma
  fur vivi, e però son fessi così.
Un diavolo è qua dietro che n' accisma
  sì crudelmente, al taglio della spada
  rimettendo ciascun di questa risma,
quando avem volta la dolente strada;
  però che le ferite son richiuse
  prima ch' altri dinanzi gli rivada.
Ma tu chi se' che in su lo scoglio muse,
  forse per indugiar d' ire alla pena,
  ch' è giudicata in su le tue accuse?"
"Nè morte il giunse ancor, nè colpa il mena,"
  rispose il mio maestro, "a tormentarlo;
  ma per dar lui esperienza piena,
a me, che morto son, convien menarlo
  per lo inferno quaggiù di giro in giro;
  e questo è ver così com' io ti parlo."
Più fur di cento che, quando l' udiro,
  s' arrestaron nel fosso a riguardarmi,
  per maraviglia obbliando il martiro.

Even a cask, through loss of middle-piece or cant, yawns not so wide as one I saw, ripped from the chin down to the part that utters vilest sound: The Sowers of Discord Mohammed

between his legs the entrails hung; the pluck appeared, and the wretched sack that makes excrement of what it swallowed.

Whilst I stood all occupied in seeing him, he looked at me, and with his hands opened his breast, saying: "Now see how I dilacerate myself!

see how Mahomet is mangled! Before me Ali weeping goes, cleft in the face from chin to forelock; Ali

and all the others, whom thou seest here, were in their lifetime sowers of scandal and of schism; and therefore are they thus cleft.

A Devil is here behind, who splits us thus cruelly, reapplying each of this class to his sword's edge,

when we have wandered round the doleful road; for the wounds heal up ere any goes again before him.

But who art thou, that musest on the cliff, perhaps in order to delay thy going to the punishment, adjudged upon thy accusations?"

"Not yet has death come to him; nor does guilt lead him," replied my Master, "to torment him; but to give him full experience,

it behooves me, who am dead, to lead him through the Hell down here, from round to round; and this is true as that I speak to thee."

More than a hundred, when they heard him, stopped in the foss to look at me, through wonder forgetting their torment.

Cerchio VIII. Bolgia 9

"Or di' a Fra Dolcin dunque che s' armi, 55
tu che forse vedrai lo sole in breve,
s' egli non vuol qui tosto seguitarmi,
sì di vivanda, che stretta di neve 58
non rechi la vittoria al Noarese,
ch' altrimenti acquistar non saria lieve."
Poi che l' un piè per girsene sospese, 61
Maometto mi disse esta parola,
indi a partirsi in terra lo distese.
Un altro, che forata avea la gola 64
e tronco il naso infin sotto le ciglia,
e non avea ma che un' orecchia sola,
restato a riguardar per maraviglia 67
con gli altri, innanzi agli altri aprì la canna
ch' era di fuor d' ogni parte vermiglia;
e disse: "Tu, cui colpa non condanna, 70
e cui io vidi su in terra Latina,
se troppa simiglianza non m' inganna,
rimembriti di Pier da Medicina, 73
se mai torni a veder lo dolce piano,
che da Vercelli a Marcabò dichina.
E fa saper ai due miglior di Fano, 76
a messer Guido ed anco ad Angiolello,
che, se l' antiveder qui non è vano,
gittati saran fuor di lor vasello, 79
e mazzerati presso alla Cattolica,
per tradimento d' un tiranno fello.
Tra l' isola di Cipro e di Maiolica 82
non vide mai sì gran fallo Nettuno,
non da pirati, non da gente Argolica.
Quel traditor, che vede pur con l' uno, 85
e tien la terra, che tal è qui meco,
vorrebbe di veder esser digiuno,

"Well, then, thou who perhaps shalt see the Sun ere long, tell Fra Dolcino, if he wish not speedily to follow me *down* here, — The Sowers of Discord — Fra Dolcino

so to arm himself with victuals, that stress of snow may not bring victory to the Novarese, which otherwise would not be easy to attain."

After lifting up one foot to go away, Mahomet said this to me; then on the ground he stretched it to depart.

Another, who had his throat pierced through, and nose cut off up to the eyebrows, and had but one single ear, — Pier della Medicina

standing to gaze in wonder with the rest, before the rest opened his weasand, which outwardly was red on every part,

and said: "Thou! whom guilt condemns not, and whom I have seen above on Latian ground, unless too much resemblance deceive me;

remember Pier da Medicina, if ever thou return to see the gentle plain that from Vercelli slopes to Marcabò.

And make known to the worthiest two of Fano, to Messer Guido and to Angiolello likewise, — The two of Fano

that, unless our foresight here be vain,

they shall be cast out of their ship, and drowned near the Cattolica, by a fell tyrant's treachery.

Between the isles of Cyprus and Majorca, Neptune never saw so great a crime—not even with Pirates, not even with Argives.

That traitor who sees with but one *eye*, and holds the land which one *who* is here with me would wish that he had never seen, — Malatestino of Rimini

Cerchio VIII. Bolgia 9

88 farà venirli a parlamento seco;
poi farà sì che al vento di Focara
non farà lor mestier voto nè preco."

91 Ed io a lui: "Dimostrami e dichiara,
se vuoi ch' io porti su di te novella,
chi è colui dalla veduta amara."

94 Allor pose la mano alla mascella
d' un suo compagno, e la bocca gli aperse
gridando: "Questi è desso, e non favella;

97 questi scacciato il dubitar sommerse
in Cesare, affermando che il fornito
sempre con danno l' attender sofferse."

100 O quanto mi pareva sbigottito
con la lingua tagliata nella strozza,
Curio, ch' a dire fu così ardito!

103 Ed un, ch' avea l' una e l' altra man mozza,
levando i moncherin per l' aura fosca,
sì che il sangue facea la faccia sozza,

106 gridò: "Ricordera' ti anche del Mosca,
che dissi, lasso! 'Capo ha cosa fatta,'
che fu il mal seme della gente tosca."

109 Ed io gli aggiunsi: "E morte di tua schiatta";
per ch' egli accumulando duol con duolo,
sen gìo come persona trista e matta.

112 Ma io rimasi a riguardar lo stuolo,
e vidi cosa ch' io avrei paura,
senza più prova, di contarla solo;

115 se non che coscienza mi assicura,
la buona compagnia che l' uom francheggia
sotto l' osbergo del sentirsi pura.

118 Io vidi certo, ed ancor par ch' io 'l veggia,
un busto senza capo andar, sì come
andavan gli altri della trista greggia.

will make them come to parley with him; then act so, that they shall need no vow nor prayer for Focara's wind." **The Sowers of Discord**

And I to him: "Shew me and explain, so thou wouldst have me carry tidings up of thee, who he is that rues that sight."

Then he laid his hand upon the jaw of one of his companions; and opened the mouth of him, saying: "This is he, and he speaks not; **Curio**

this outcast quenched the doubt in Cæsar, affirming that to *men* prepared delay is always hurtful."

Oh, how dejected, with tongue slit in his gorge, seemed Curio to me, who was so daring in his speech!

And one who had both hands cut off, raising the stumps through the dim air so that their blood defiled his face, **Mosca**

said: "Thou wilt recollect the Mosca, too, ah me! who said, 'A thing done has an end!' which was the seed of evil to the Tuscan people."

"And death to thy kindred!" I added [thereto]; wherefore he, accumulating pain on pain, went away as one distressed and mad.

But I remained to view the troop, and saw a thing which I should be afraid even to relate, without more proof;

but that conscience reassures me, that good companion which fortifies a man beneath the hauberk of his self-felt purity.

Certainly I saw, and still seem to see [it,] a trunk going without a head, as the others of that dismal herd were going. **Bertran de Born**

Cerchio VIII. Bolgia 9

E il capo tronco tenea per le chiome,
pesol con mano a guisa di lanterna,
e quel mirava noi, e dicea: "O me!"
Di sè faceva a sè stesso lucerna,
ed eran due in uno, ed uno in due;
com' esser può, quei sa che sì governa.
Quando diritto al piè del ponte fue,
levò il braccio alto con tutta la testa
per appressarne le parole sue,
che furo: "Or vedi la pena molesta
tu che, spirando, vai veggendo i morti;
vedi se alcuna è grande come questa.
E perchè tu di me novella porti,
sappi ch' io son Bertram dal Bornio, quelli
che diedi al re giovane mai comforti.
Io feci il padre e il figlio in sè ribelli;
Achitofel non fe' più d' Ansalone
e di David co' malvagi pungelli.
Perch' io partii così giunte persone,
partito porto il mio cerebro, lasso!
dal suo principio ch' è in questo troncone.
Così s' osserva in me lo contrapasso."

7-18. The following wars and battles, all of which took place in Apulia, are alluded to in these verses: (*a*) The wars of the Romans (descended from the Trojans) against the Samnites, B.C. 343-290. (*b*) The Punic wars (B.C. 264-146), in the second of which was decided the battle of Cannae (B.C. 216), where so many Romans fell that, as Livy tells (xxiii. 11, 12), Hannibal was able to produce before the senate at Carthage three bushels of gold rings taken from their bodies (*cf. Conv.* iv. 5: 165-168). (*c*) From 1059 till 1080 Robert Guiscard (for whom *cf. Par.* xviii. 48) opposed the Greeks and Saracens in S. Italy and in Sicily. (*d*) The Apulian barons, to whom Manfred had entrusted the

And it was holding by the hair the severed head, swinging in his hand like a lantern; and that looked at us and said: "O me!"

The Sowers of Discord

Of itself it made for itself a lamp, and they were two in one, and one in two; how this can be, He knows who so ordains.

When it was just at the foot of our bridge, it raised its arm high up, with all the head, to bring near to us its words,

which were: "Now see the grievous penalty, thou, who breathing goest to view the dead; see if any be as great as this!

And that thou mayest carry tidings of me, know, that I am Bertran de Born, he who to the Young King gave evil counsels.

Bertran and the Young King

I made the father and the son rebels to each other; Ahithophel did not do more with Absalom and David by his malicious instigations.

Because I parted persons thus united, I carry my brain, ah me! parted from its source which is in this trunk. Thus the *law of retribution* is observed in me."

pass of Ceperano (on the Liris), turned traitors, and allowed Charles of Anjou to advance, thus paving the way for Manfred's defeat at Benevento (1266). (*e*) At the battle of Tagliacozzo (1268), Charles overthrew Manfred's nephew, Conradin, by a stratagem The latter was gaining the day and engaged in pursuing the enemy, when Charles turned the tables on him, with the aid of a number of troops whom he had, following the advice of Erard de Valéry, held in reserve for this purpose.

22-63. When Mohammed (*ca.* 570-632) died, his son-in-law Ali (born *ca.* 597) did not immediately succeed him, but allowed three of the other disciples of

the prophet to take precedence. He himself occupied the Caliphate from 656 till his assassination in 661.

55-60 Fra Dolcino became head of the sect of the Apostolic Brothers on the death of its founder Segarelli in 1300. These people appear to have merely desired to restore the Church to the purity of Apostolic times, but they were accused of holding various heretical doctrines, such as the community of goods and women. In 1305 Clement V. ordered the extirpation of the sect, and a crusade was preached against them. They retired to the hills between Novara and Vercelli, but were eventually forced to surrender. Dolcino and the beautiful Margaret of Trent, who was generally held to be his mistress, were burnt at Vercelli in June 1307.

64-75. Pier della Medicina, belonged to the Biancucci family, who were lords of Medicina (about 20 miles E. of Bologna). He was deprived by Frederick II. of a praetorship he held, and his family were driven from Romagna in 1287. He then turned his attention to intriguing among the rulers of Romagna and was chiefly successful in setting the houses of Polenta and Malatesta against each other; his method being to make each of them suspicious of the other's designs. The town of Vercelli and Marcabò are used to designate the W. and E. extremities of the old Romagna.

76-90. Malatestino of Rimini, desiring to add Fano to his dominions, invited Angiolello da Carignano and Guido del Cassero, two of the principal men of the town, to a conference at La Cattolica (on the Adriatic, between Fano and Rimini), and had them treacherously drowned off the headland of Focara (between Fano and La Cattolica). The latter was so notorious for the

strong winds sweeping round it, that the sailors used to offer up prayers to ensure a safe passage. The *gente Argolica* are mentioned in *v.* 84 perhaps with reference to the Argonauts.

94-102. According to Lucan it was Curio who advised Cæsar to cross the Rubicon (near Rimini), by which act the latter declared war against the republic (B.C. 49). At that time the stream formed the boundary between Italy and Cisalpine Gaul. Verses 98 and 99 are translated from Lucan's *semper nocuit differre paratis* (*Phars.* I. 281).

103-109. For Mosca, see *Par.* xvi. 145-147, *note*. The murder of Buondelmonte was the origin of the Guelf and Ghibelline factions in Florence.

118-142. Bertran de Born (*ca.* 1140-1215), Lord of Hautefort, near Périgord (see the following canto, *v.* 29), the greater part of whose life was spent in feudal warfare, and who ended his days in the Cistercian monastery of Dalon, near Hautefort. He was one of the most individual of the Provençal troubadours, his finest poem being a song of lamentation on the death of the "Young King" (the name given to Prince Henry, son of Henry II. of England, because he was twice crowned during his father's lifetime). The King's refusal to yield the sovereignty of England or Normandy to his son caused the outbreak of hostilities, which lasted till the latter's death in 1183. Dante's idea of the part played by Bertran in this strife was apparently derived from the early Provençal biographies of the poet.—Verses 137, 138, refer, of course, to Absalom's conspiracy against his father David and to the counsel he received from Ahithophel (see 2 *Sam.* xv.-xvii.).

THE numberless Shadows of discord and bloody strife have filled the Poet's eyes with tears; and he still keeps gazing down, expecting to find his own father's cousin, Geri del Bello, among them. Virgil makes him quit the miserable spectacle; and tells, as they go on, how he had seen Geri, at the foot of the bridge, pointing with angry gesture, and then departing in the crowd (1-37). From the arch of the Tenth Chasm, Dante now hears the wailings of a new class of sinners,

Cerchio VIII. Cammino alla Bolgia 10

La molta gente e le diverse piaghe
avean le luci mie sì inebriate,
che dello stare a piangere eran vaghe;
ma Virgilio mi disse: "Che pur guate?
perchè la vista tua pur si soffolge
laggiù tra l' ombre triste smozzicate?
Tu non hai fatto sì all' altre bolge;
pensa, se tu annoverar le credi,
che miglia ventidue la valle volge,
e già la luna è sotto i nostri piedi;
lo tempo è poco omai che n' è concesso,
ed altro è da veder che tu non vedi."
"Se tu avessi," rispos' io appresso,
"atteso alla cagion per ch' io guardava,
forse m' avresti ancor lo star dimesso."
Parte sen gia, ed io retro gli andava,
lo duca, già facendo la risposta,
e soggiungendo: "Dentro a quella cava,
dov' io teneva or gli occhi sì a posta,
credo che un spirto del mio sangue pianga
la colpa che laggiù cotanto costa."

the last in Malebolge. They are the Falsifiers of every sort: punished with innumerable diseases, in impure air and darkness (38-72). Pietro di Dante enumerates three classes of Falsifiers: in things, in deeds, and in words. Of the first class are the Alchemists, Forgers, &c., such as Griffolino of Arezzo, and Capocchio of Siena, in the present canto (73-139), and Adamo da Brescia in the next (xxx. 46-129),—where we shall also find the other two classes.

The many people and the diverse wounds had made my eyes so drunken that they longed to stay and weep; Dante and Geri del Bello

but Virgil said to me: "Why art thou gazing still? wherefore does thy sight still rest, down there, among the dismal mutilated shadows?

Thou hast not done so at the other chasms; consider, if thou thinkest to number them, that the valley goes round two-and-twenty miles;

and the Moon already is beneath our feet; the time is now short, that is conceded to us; and other *things* are to be seen than thou dost see."

"Hadst thou," I thereupon replied, "attended to the cause for which I looked, perhaps thou mightest have vouchsafed me yet to stay."

Meantime the Guide was going on; and I went behind him, now making my reply, and adding: "Within that cavern

where I kept my eyes so fixed, I believe that a spirit of my own blood laments the guilt which costs so much down there." one of his own kindred

Cerchio VIII. Cammino alla Bolgia 10

Allor disse il maestro: "Non si franga
lo tuo pensier da qui innanzi sopr' ello;
attendi ad altro, ed ei là si ramanga:
ch' io vidi lui a piè del ponticello
mostrarti, e minacciar forte col dito,
ed udi 'l nominar Geri del Bello.
Tu eri allor sì del tutto impedito
sopra colui che già tenne Altaforte,
che non guardasti in là, sì fu partito."
"O duca mio, la violenta morte
che non gli è vendicata ancor," diss' io,
"per alcun che dell' onta sia consorte,
fece lui disdegnoso: ond' ei sen gío
senza parlarmi, sì com' io estimo;
ed in ciò m' ha e' fatto a sè più pio."

Bolgia 10

Così parlammo infino al loco primo
che dello scoglio l' altra valle mostra,
se più lume vi fosse, tutto ad imo.
Quando noi fummo in su l' ultima chiostra
di Malebolge, sì che i suoi conversi
potean parere alla veduta nostra,
lamenti saettaron me diversi,
che di pietà ferrati avean gli strali:
ond' io gli orecchi con le man copersi.
Qual dolor fora, se degli spedali
di Valdichiana tra il luglio e il settembre,
e di Maremma e di Sardigna i mali
fossero in una fossa tutti insembre:
tal era quivi, e tal puzzo n' usciva,
qual suole uscir dalle marcite membre.
Noi discendemmo in su l' ultima riva
del lungo scoglio, pur da man sinistra,
ed allor fu la mia vista più viva

Then the Master said: "Let not thy thought henceforth distract itself on him; attend to somewhat else, and let him stay there: Dante explains Geri's wrath

for I saw him, at the foot of the little bridge, point to thee, and vehemently threaten with his finger; and heard *them* call him Geri del Bello.

Thou wast then so totally entangled upon him who once held Altaforte, that thou didst not look that way; so he departed."

"O my Guide! his violent death, which is not yet avenged for him," said I, "by any that is a partner of his shame,

made him indignant: therefore, as I suppose, he went away without speaking to me; and in that has made me pity him the more."

Thus we spake, up to the first place of the cliff, which shows the other valley, if more light were there, quite to the bottom. The Falsifiers

When we were above the last cloister of Malebolge, so that its lay-brethren could appear to our view,

lamentations pierced me, manifold, which had their arrows barbed with pity: whereat I covered my ears with my hands. Their punishment

Such [pain] as there would be, if the diseases in the hospitals of Valdichiana, between July and September, and of Maremma and Sardinia,

were all together in one ditch: such was there here; and such stench issued thence, as is wont to issue from putrid limbs.

We descended on the last bank of the long cliff, again to the left hand; and then my sight was more vivid,

Cerchio VIII. Bolgia 10

giù ver lo fondo, dove la ministra
  dell' alto Sire, infallibil giustizia,
  punisce i falsator che qui registra.
Non credo che a veder maggior tristizia
  fosse in Egina il popol tutto infermo,
  quando fu l' aer sì pien di malizia,
che gli animali infino al picciol vermo
  cascaron tutti, e poi le genti antiche,
  secondo che i poeti hanno per fermo,
si ristorar di seme di formiche:
  ch' era a veder per quella oscura valle
  languir gli spirti per diverse biche.
Qual sopra il ventre, e qual sopra le spalle
  l' un dell' altro giacea, e qual carpone
  si trasmutava per lo tristo calle.
Passo passo andavam senza sermone,
  guardando ed ascoltando gli ammalati,
  che non potean levar le lor persone.
Io vidi due sedere a sè poggiati,
  come a scaldar si poggia tegghia a tegghia,
  dal capo al piè di schianze maculati;
e non vidi giammai menare stregghia
  da ragazzo aspettato dal signorso,
  nè da colui che mal volentier vegghia,
come ciascun menava spesso il morso
  dell' unghie sopra sè per la gran rabbia
  del pizzicor, che non ha più soccorso.
E sì traevan giù l' unghie la scabbia,
  come coltel di scardova le scaglie,
  o d' altro pesce che più larghe l' abbia.
"O tu che con le dita ti dismaglie,"
  cominciò il duca mio all' un di loro,
  "e che fai d' esse talvolta tanaglie,

down towards the depth in which the ministress of the Great Sire, infallible Justice, punishes the falsifiers that she here registers. The Falsifiers

I do not think it was a greater sorrow to see the people in Ægina all infirm; when the air was so malignant,

that every animal, even to the little worm, dropt down; and afterwards, as Poets hold for sure, the ancient peoples

were restored from seed of ants: than it was to see, through that dim valley, the spirits languishing in diverse heaps.

This upon the belly, and that upon the shoulders of the other lay; and some were crawling on along the dismal path.

Step by step we went, without speech, looking at and listening to the sick who could not raise their bodies.

I saw two sit leaning on each other, as pan is leant on pan to warm, from head to foot spotted with scabs; Griffolino and Capocchio

and never did I see currycomb plied by stable-boy for whom his master waits, nor by one who stays unwillingly awake,

as each *of these* plied thick the clawing of his nails upon himself, for the great fury of their itch which has no other succour.

And so the nails drew down the scurf, as *does* a knife the scales from bream or other fish that has them larger.

"O thou!" began my Guide to one of them, "who with thy fingers dismailest thyself, and sometimes makest pincers of them;

dinne s' alcun Latino è tra costoro 88
che son quinc' entro, se l' unghia ti basti
eternalmente a cotesto lavoro."

"Latin sem noi, che tu vedi sì guasti 91
qui ambo e due," rispose l' un piangendo;
"ma tu chi se', che di noi domandasti?"

E il duca disse: "Io son un che discendo 94
con questo vivo giù di balzo in balzo,
e di mostrar l' inferno a lui intendo."

Allor si ruppe lo comun rincalzo; 97
e tremando ciascuno a me si volse
con altri che l' udiron di rimbalzo.

Lo buon maestro a me tutto s' accolse, 100
dicendo: "Di' a lor ciò che tu vuoli."
Ed io incominciai, poscia ch' ei volse:

"Se la vostra memoria non s' imboli 103
nel primo mondo dall' umane menti,
ma s' ella viva sotto molti soli,

ditemi chi voi siete e di che genti; 106
la vostra sconcia e fastidiosa pena
di palesarvi a me non vi spaventi."

"Io fui d' Arezzo, ed Albero da Siena," 109
rispose l' un, "mi fe' mettere al foco;
ma quel per ch' io mori' qui non mi mena.

Ver è ch' io dissi a lui, parlando a gioco, 112
'Io mi saprei levar per l' aere a volo';
e quei, che avea vaghezza e senno poco,

volle ch' io gli mostrassi l' arte; e solo 115
perch' io nol feci Dedalo, mi fece
ardere a tal, che l' avea per figliuolo.

Ma nell' ultima bolgia delle diece 118
me per alchimia, che nel mondo usai,
dannò Minos, a cui fallir non lece."

tell [us] if there be any Latian among these who are here within; so may thy nails eternally suffice thee for that work." The Falsifiers

"Latians are we, whom thou seest so disfigured here, both of us," replied the one weeping; "but who art thou that hast inquired of us?"

And the Guide said: "I am one, who with this living *man* descend from steep to steep, and mean to show him Hell."

Then the mutual propping broke, and each turned trembling towards me, with others that by echo heard him.

The kind Master to me directed himself wholly, saying: "Tell them what thou wishest." And I began, as he desired:

"So may your memory not fade away from human minds in the first world, but may it live under many suns,

tell me who ye are, and of what people; let not your ugly and disgusting punishment frighten you from revealing yourselves to me."

"I was of Arezzo," replied the one, "and Albero of Siena had me burned; but what I died for does not bring me here. Griffolino's Narrative

'Tis true, I said to him, speaking in jest: 'I could raise myself through the air in flight'; and he, who had a fond desire and little wit,

willed that I should shew him the art; and only because I made him not a Dædalus, he made me be burned by one who had him for a son.

But to the last budget of the ten, for the alchemy that I practised in the world, Minos, who may not err, condemned me."

Ed io dissi al poeta: "Or fu giammai 121
gente sì vana come la sanese?
certo non la francesca sì d' assai."

Onde l' altro lebbroso che m' intese 124
rispose al detto mio: "Trammene Stricca,
che seppe far le temperate spese;

e Niccolò, che la costuma ricca 127
del garofano prima discoperse
nell' orto dove tal seme s' appicca;

e tranne la brigata, in che disperse 130
Caccia d' Ascian la vigna e la gran fronda,
e l' Abbagliato il suo senno proferse.

Ma perchè sappi chi sì ti seconda 133
contra i Sanesi, aguzza ver me l' occhio
sì che la faccia mia ben ti risponda;

sì vedrai ch' io son l' ombra di Capocchio, 136
che falsai li metalli con alchimia;
e ti dei ricordar, se ben t' adocchio,

com' io fui di natura buona scimia." 139

9. See the note to *vv.* 86, 87 of the following canto.

10. It is now about one o'clock on the Saturday afternoon.

18-36. For Geri del Bello, the cousin of Dante's father, see the table on p. 373 of the volume containing the *Paradiso*. According to one account, he caused discord among the Sacchetti and was slain by a member of that family in consequence, his death not being avenged till thirty years later, when his nephews killed one of the Sacchetti. Buti says that the murder of Geri's father was the origin of the feud.

47, 48. Valdichiana and Maremma are selected as

And I said to the Poet: "Now was there ever people so vain as the Sienese? certainly the French not so by far."

The Falsifiers

Whereat the other leper, who heard me, responded to my words: "Except Stricca who contrived to spend so moderately;

Capocchio names some members of the "Spendthrift Brigade"

and Niccolò, who first discovered the costly usage of the clove, in the garden where such seed takes root;

and except the company in which Caccia of Asciano squandered his vineyard and his great forest, and the Abbagliato shewed his wit.

But that thou mayest know who thus seconds thee against the Sienese, sharpen thine eye towards me, that my face may give thee right response;

so shalt thou see I am the shadow of Capocchio, who falsified the metals by alchemy; and thou must recollect, if I rightly eye thee, how good an ape I was of Nature."

two of the most unhealthy districts of Tuscany, Sardinia being notorious for the same reason.

58-64. The inhabitants of the island of Aegina having died of a pestilence sent by Juno, Jupiter restored the population by transforming the ants into men, who were called Myrmidons (*cf.* Ovid, *Metam.* vii. 523-657).

109-120. Griffolino of Arezzo obtained money from Albero of Siena by pretending that he could teach him the art of flying. On discovering that he had been tricked, Albero induced his father or patron, who was Bishop of Siena, to have Griffolino burned as an alchemist.

125-132. These four men were members of the *Brigata Spendereccia*, a club founded in the second half of the thirteenth century by twelve wealthy Sienese youths, who vied with each other in squandering their money on riotous living. Verse 127 refers to some expensive dish prepared with cloves, as to the nature of which the old commentators are not agreed. The *orto* of *v.* 129 is probably Siena. The Lano mentioned in *Inf.* xiii. 120, also belonged to this "Spendthrift Brigade."

136-139. Capocchio was probably a Florentine and a friend of Dante's. In order to explain *v.* 139, the early commentators give anecdotes vouching for his skill as a draughtsman and his powers of mimicry. He was burnt at Siena in 1293 for practising alchemy.

THE DELLA SCALA FAMILY.

JACOPO FICO.

Mastino, Lord of Verona, 1262-1277.	Alberto,[1] Lord of Verona, 1277-1301.

Bartolommeo,[2] Lord of Verona, 1301-1304.	Alboino,[3] Lord of Verona, 1304-1311.	Can Grande,[4] Lord of Verona, 1311-1329.	Giuseppe,[5] Abbot of San Zeno, 1292-1314

[1] *Purg.* xviii. 121. [2] *Par.* xvii. 71. [3] *Conv.* iv 16: 71, 72.
[4] *Inf.* i. 101; *Purg.* xxxiii. 43; *Par.* xvii. 76, *sqq.*, etc.
[5] *Purg.* xviii 124-126.

INFERNO

STILL on the brim of the Tenth Chasm, in which new horrors await us. "Here," says the *Ottimo Com.*, "all the senses are assailed: the sight, by murky air (*se più lume vi fosse*, &c.); the ear, by lamentations that 'have arrows shod with pity'; the smell, by stench of 'putrid limbs'; the touch, by hideous scurf, and by the sinners lying on one another; and the taste, by thirst that 'craves one little drop of water,'" &c. Here Gianni Schicchi of Florence, and Myrrha, who counter-

Cerchio VIII. Bolgia 10

Nel tempo che Giunone era crucciata
per Semelè contra il sangue tebano,
come mostrò una ed altra fiata,
Atamante divenne tanto insano
che, veggendo la moglie con due figli
andar carcata da ciascuna mano,
gridò: "Tendiam le reti, sì ch' io pigli
la leonessa e i leoncini al varco";
e poi distese i dispietati artigli,
prendendo l' un che avea nome Learco,
e rotollo, e percosselo ad un sasso;
e quella s' annegò con l' altro carco.
E quando la fortuna volse in basso
l' altezza de' Troian che tutto ardiva,
sì che insieme col regno il re fu casso,
Ecuba trista, misera e cattiva,
poscia che vide Polissena morta,
e del suo Polidoro in su la riva
del mar si fu la dolorosa accorta,
forsennata latrò sì come cane:
tanto il dolor le fe' la mente torta.

feited the persons of others for wicked purposes, represent the Falsifiers "in deeds" (1-45); Sinon and Potiphar's wife, the Falsifiers "in words" (91-99). The canto ends with a dialogue between Master Adam of Brescia and Sinon, who strike and abuse each other with a grim scorn and zeal (100-129). Dante gets a sharp and memorable reproof from Virgil, for listening too eagerly to their base conversation (130-148).

At the time that Juno was incensed for Semele against the Theban blood, as she already more than once had shewn, The Falsifiers

Athamas grew so insane, that he, seeing his wife, with two sons, [go] laden on either hand, The madness of Athamas

cried: "Spread we the nets, that I may take the lioness and her young lions at the pass"; and then stretched out his pitiless talons,

grasping the one who had the name Learchus; and whirled him, and dashed him on a rock; and she with her other burden drowned herself.

And when Fortune brought low the all-daring pride of the Trojans, so that the King together with his kingdom was blotted out; and of Hecuba

Hecuba, sad, miserable, and captive, after she had seen Polyxena slain, and, forlorn, discerned her Polydorus,

on the sea-strand, she, out of her senses, barked like a dog: to such a degree had [the] sorrow wrung her soul.

Cerchio VIII. Bolgia 10

Ma nè di Tebe furie nè Troiane 22
si vider mai in alcun tanto crude,
non punger bestie, non che membra umane,
quant' io vidi in due ombre smorte e nude, 25
che mordendo correvan di quel modo,
che il porco quando del porcil si schiude.
L' una giunse a Capocchio, ed in sul nodo 28
del collo l' assannò sì che tirando
grattar gli fece il ventre al fondo sodo.
E l' Aretin, che rimase tremando, 31
mi disse: "Quel folletto è Gianni Schicchi,
e va rabbioso altrui così conciando."
"O," diss' io lui, "se l' altro non ti ficchi 34
li denti addosso, non ti sia fatica
a dir chi è, pria che di qui si spicchi."
Ed egli a me: "Quell' è l' anima antica 37
di Mirra scellerata, che divenne
al padre, fuor del dritto amore, amica.
Questa a peccar con esso così venne, 40
falsificando sè in altrui forma,
come l' altro, che là sen va, sostenne,
per guadagnar la donna della torma, 43
falsificare in sè Buoso Donati,
testando, e dando al testamento norma."
E poi che i due rabbiosi fur passati, 46
sopra cui io avea l' occhio tenuto,
rivolsilo a guardar gli altri mal nati.
Io vidi un, fatto a guisa di liuto, 49
pur ch' egli avesse avuta l' anguinaia
tronca dal lato che l' uomo ha forcuto.
La grave idropisì, che sì dispaia 52
le membra con l' umor che mal converte
che il viso non risponde alla ventraia,

But neither Theban Furies nor Trojan were ever seen in aught so cruel—not in stinging brutes, and much less human limbs; The Falsifiers

as I saw [in] two shadows, pale and naked, which ran biting in the manner that a *hungry* swine *does* when he is thrust out from his sty. Schicchi and Myrrha

The one came to Capocchio, and fixed its tusks on his neck-joint, so that, dragging *him*, it made the solid bottom claw his belly.

And the Aretine, who remained trembling, said to me: "That goblin is Gianni Schicchi; and, rabid, he goes thus mangling others."

"Oh!" said I to him, "so may the other not plant its teeth on thee, be pleased to tell us who it is, ere it snatch itself away."

And he to me: "That is the ancient spirit of flagitious Myrrha, who loved her father with more than rightful love.

She came to sin with him disguised in alien form; even as the other who there is going away, undertook,

that he might gain the Lady of the troop, to disguise himself as Buoso Donati, making a testament and giving to it legal form."

And when the furious two, on whom I had kept my eye, were passed, I turned it to observe the other ill-born *spirits*.

I saw one shapen like a lute, if he had only had his groin cut short at the part where man is forked. Adam of Brescia

The heavy dropsy, which with its ill-digested humour so disproportions the limbs, that the visage corresponds not to the paunch,

Cerchio VIII. Bolgia 10

faceva a lui tener le labbra aperte, 55
come l' etico fa, che per la sete
l' un verso il mento e l' altro in su rinverte.
"O voi, che senza alcuna pena siete, 58
(e non so io perchè), nel mondo gramo,"
diss' egli a noi, "guardate ed attendete
alla miseria del maestro Adamo: 61
io ebbi, vivo, assai di quel ch' io volli,
ed ora, lasso! un gocciol d' acqua bramo.
Li ruscelletti, che dei verdi colli 64
del Casentin discendon giuso in Arno,
facendo i lor canali freddi e molli,
sempre mi stanno innanzi, e non indarno: 69
chè l' imagine lor vie più m' asciuga,
che il male ond' io nel volto mi discarno.
La rigida giustizia, che mi fruga, 70
tragge cagion del loco ov' io peccai
a metter più li miei sospiri in fuga.
Ivi è Romena, là dov' io falsai 73
la lega sigillata del Batista:
per ch' io il corpo suso arso lasciai.
Ma s' io vedessi qui l' anima trista 76
di Guido o d' Alessandro o di lor frate,
per fonte Branda non darei la vista.
Dentro c' è l' una già, se l' arrabbiate 79
ombre che vanno intorno dicon vero;
ma che mi val, ch' ho le membra legate?
S' io fossi pur di tanto ancor leggiero, 82
ch' io potessi in cent' anni andare un' oncia,
io sarei messo già per lo sentiero,
cercando lui tra questa gente sconcia, 85
con tutto ch' ella volge undici miglia,
e men d' un mezzo di traverso non ci ha.

made him hold his lips apart, as does the hectic *patient*, who for thirst curls the one *lip* towards the chin, and the other upwards.

The Falsifiers

"O ye! who are exempt from every punishment (and why I know not), in this grim world," said he to us "look and attend

Master Adam's narrative

to the misery of Master Adam: when alive, I had enough of what I wished; and now, alas! I crave one little drop of water.

The rivulets that from the verdant hills of Casentino descend into the Arno, making their channels cool and moist,

stand constantly before me, and not in vain: for the image of them dries me up far more than the disease which from my visage wears the flesh.

The rigid Justice, which searches me, takes occasion from the place at which I sinned, to give my sighs a quicker flight.

There is Romena where I falsified the alloy, sealed with the Baptist's *image*: for which on earth I left my body burnt.

But if I could see the miserable soul of Guido here, or of Alessandro, or their brother, for Branda's fount I would not give the sight.

The Conti Guidi

One is in already, if the mad shadows that are going round speak true; but what avails it me whose limbs are tied?

Were I only still so light, that I could move one inch in a hundred years, I had already put myself upon the road,

to seek him among this disfigured people, though it winds round eleven miles, and is not less than half *a mile* across.

Cerchio VIII. Bolgia 10

Io son per lor tra sì fatta famiglia:
ei m' indussero a battere i fiorini,
che avean ben tre carati di mondiglia."
Ed io a lui: "Chi son li due tapini,
che fuman come man bagnate il verno,
giacendo stretti a' tuoi destri confini?"
"Qui li trovai, e poi volta non dierno,"
rispose, "quand' io piovvi in questo greppo,
e non credo che dieno in sempiterno.
L' una è la falsa che accusò Joseppo,
l' altro è il falso Sinon greco da Troia;
per febbre acuta gittan tanto leppo."
E l' un di lor, che si recò a noia
forse d' esser nomato sì oscuro,
col pugno gli percosse l' epa croia;
quella sonò, come fosse un tamburo;
e mastro Adamo gli percosse il volto
col braccio suo che non parve men duro,
dicendo a lui: "Ancor che mi sia tolto
lo mover, per le membra che son gravi,
ho io il braccio a tal mestiere sciolto."
Ond' ei rispose: "Quando tu andavi
al foco non l' avei tu così presto;
ma sì e più l' avei quando coniavi."
E l' idropico: "Tu di' ver di questo;
ma tu non fosti sì ver testimonio,
là 've del ver a Troia fosti richiesto."
"S' io dissi 'l falso, tu falsasti il conio,"
disse Sinone, "e son qui per un fallo,
e tu per più che alcun altro demonio."
"Ricorditi, spergiuro, del cavallo,"
rispose quel ch' avea enfiata l' epa;
"e siati reo che tutto il mondo sallo."

Through them am I in such a crew: they induced me to stamp the florins that had three carats of alloy." The Falsifiers

And I to him: "Who are the abject two, lying close to thy right confines, and smoking like a hand bathed in winter-time?" Potiphar's wife and Sinon

"Here I found them, when I rained into this pinfold," he answered; "and since then they have not given a turn, and may not give, I think, to all eternity.

One is the false *wife* who accused Joseph; the other is false Sinon, the Greek from Troy; burning fever makes them reek so strongly."

And one of them, who took offence perhaps at being named thus darkly, smote the rigid belly of him with his fist; Master Adam and Sinon quarrel

it sounded like a drum; and Master Adam smote him in the face with his arm, that did not seem less hard,

saying to him: "Though I am kept from moving by my weighty limbs, I have an arm free for such necessity."

Thereat he answered: "When thou wast going to the fire, thou hadst it not so ready; but as *ready*, and more, when thou wast coining."

And he of the dropsy: "In this thou sayest true; but thou wast not so true a witness there, when questioned of the truth at Troy."

"If I spoke false, thou too didst falsify the coin," said Sinon; "and I am here for one crime, and thou for more than any other Demon."

"Bethink thee, perjurer, of the horse," answered he who had the inflated paunch; "and be it a torture to thee that all the world knows thereof."

"A te sia rea la sete onde ti crepa,"
disse il Greco, "la lingua, e l' acqua marcia
che il ventre innanzi gli occhi sì t' assiepa."
Allora il monetier: "Così si squarcia
la bocca tua per mal dir come suole:
chè s' i' ho sete ed umor mi rinfarcia,
tu hai l' arsura e il capo che ti duole,
e per leccar lo specchio di Narcisso,
non vorresti a invitar molte parole."
Ad ascoltarli er' io del tutto fisso,
quando il maestro mi disse: "Or pur mira!
che per poco è che teco non mi risso."
Quand' io 'l senti' a me parlar con ira,
volsimi verso lui con tal vergogna,
ch' ancor per la memoria mi si gira.
E quale è quei che suo dannaggio sogna,
che sognando desidera sognare,
sì che quel ch' è, come non fosse, agogna:
tal mi fec' io, non potendo parlare,
che desiava scusarmi, e scusava
me tuttavia, e nol mi credea fare.
"Maggior difetto men vergogna lava,"
disse il maestro, "che il tuo non è stato:
però d' ogni tristizia ti disgrava;
e fa ragion ch' io ti sia sempre allato,
se più avvien che fortuna t' accoglia,
ove sia gente in simigliante piato:
chè voler ciò udire è bassa voglia."

1-12. Semele, the daughter of Cadmus, King of Thebes, was beloved by Jupiter, to whom she bore a son, Bacchus; whereupon Juno wreaked her vengeance on the Theban royal house in several ways. Two of these are recorded by Ovid in the *Metam.* iii.;

"To thee be torture the thirst that cracks thy tongue," replied the Greek, "and the foul water which makes that belly such a hedge before thy eyes." The Falsifiers

Then the coiner: "Thus thy jaw gapes wide, as usual, to speak ill: for if I have thirst, and moisture stuffs me,

thou hast the burning, and the head that pains thee; and to *make thee* lap the mirror of Narcissus thou wouldst not require many words of invitation."

I was standing all intent to hear them, when the Master said to me: "Now keep looking, a little longer and I quarrel with thee!" Virgil reproves Dante

When I heard him speak to me in anger, I turned towards him with such shame, that it comes over me again as I but think of it.

And as one who dreams of something hurtful to him, and dreaming wishes it a dream, so that he longs for that which is, as if it were not:

such grew I, who, without power to speak, wished to excuse myself and all the while excused, and did not think that I was doing it.

"Less shame washes off a greater fault than thine has been," said the Master: "therefore unload thee of all sorrow;

and count that I am always at thy side, should it again fall out that Fortune brings thee where people are in similar contests: for the wish to hear it is a vulgar wish."

while the madness of Athamas, the husband of Semele's sister Ino, is narrated in *vv.* 512-530 of the fourth book.

13-21. After the fall of Troy, Hecuba, the wife of King Priam, was carried off as a slave to Greece.

On the way thither, the sacrifice of her daughter and the sight of her son's murdered body drove her mad (*Metam.* xiii. 404-475).

22-45. Gianni Schicchi, a Florentine of the Cavalcanti family, well-known for his mimicry. On the death of Buoso Donati (see above, canto xxv. 140), his son Simone induced Gianni to personate the dead man and dictate a will in his favour. In doing this, Gianni added several clauses by which he himself benefited, and thus obtained, among other things, a beautiful mare, known as the *donna della torma.*—The story of Myrrha is told by Ovid, *Metam.* x. 298, *sqq.*

49-90. Master Adam of Brescia was induced by the Conti Guidi of Romena to counterfeit the Florentine golden florin, for which crime he was burnt in the year 1281.—The *fonte Branda* of *v.* 78 is either a well-known fountain at Siena, or a more obscure one near Romena. (With *v.* 65, *cf. Purg.* v. 85-129, *note.*)

86, 87. Attempts have been made to obtain the exact measurement of Dante's Hell, by calculations based on this passage, and on *v.* 9 of the preceding canto; but it is evident that Dante did not aim at any uniformity of design. The bank leading down to the tenth *bolgia* must have been of considerable depth; but those leading to the second and sixth *bolgie* were evidently quite short descents (see above, cantos xviii. 109-114, and xxiii. 31-45). In the same way, we have here, in the tenth *bolgia*, a half-mile bottom, while in the fifth *bolgia*, the fiends on either bank can, apparently, touch hooks with one another (xxii. 145-151). See *Purg.* xiii. 22, *note.*

97-98. For Potiphar's wife, see *Genesis* xxxix. 6-23.—Sinon is the Greek who allowed the Trojans to take him prisoner, and then persuaded them to admit the Wooden Horse within their city walls (*cf. Æn.* ii. 57, *sqq.*, and see above, canto xxvi. 55-63, *note*).

128. The *specchio di Narcisso* = water

INFERNO

THE Poets now mount up, and cross the bank which separates the last chasm of the Malebolge from the Central Pit, or Ninth Circle, wherein Satan himself is placed. The air is thick and gloomy (*Zech.* xiv. 6, 7; *Rev.* ix. 2); so that Dante can see but little way before him. The sound of a horn, louder than any thunder, suddenly attracts all his attention; and, looking in the direction from which it comes, he dimly discerns the figures of huge Giants standing round the edge of the Pit. These are the proud rebellious Nephilim and "mighty men which were of old," &c. (*Gen.* vi. 4); "giants groaning under the waters" (*Job* xxvi. 5, Vulg.); "sons of earth" who made open war against Heaven (1-45).

Cammino al Cerchio IX.

Una medesma lingua pria mi morse,
sì che mi tinse l' una e l' altra guancia,
e poi la medicina mi riporse.
Così od' io che soleva la lancia 4
d' Achille e del suo padre esser cagione
prima di trista e poi di buona mancia.
Noi demmo il dosso al misero vallone, 7
su per la ripa che il cinge d' intorno
attraversando senza alcun sermone.
Quivi era men che notte e men che giorno, 10
sì che il viso m' andava innanzi poco;
ma io senti' sonare un alto corno,
tanto ch' avrebbe ogni tuon fatto fioco, 13
che, contra sè la sua via seguitando,
dirizzò gli occhi miei tutti ad un loco:
dopo la dolorosa rotta, quando 16
Carlo Magno perdè la santa gesta,
non sonò sì terribilmente Orlando.

CANTO XXXI

The first of them is Nimrod of Babel, who shouts in perplexed unintelligible speech, and is himself a mass of stupidity and confusion: for Dante elsewhere (*Vulg. Eloq.* i. 7) tells how "man, under persuasion of the Giant, took upon him to surpass Nature and the Author of Nature" on the plain of Shinar, and was baffled and confounded (46-81). After seeing him, the Poets turn to the left hand, and go along the brim of the Pit till they come to Ephialtes (82-111); and then to Antæus, who takes them in his arms and sets them down "into the bottom of all guilt," or lowest part of Hell, where eternal cold freezes and locks up Cocytus, the marsh (canto xiv. 119) that receives all its rivers (112-145).

One *and the* same tongue first wounded me so that it tinged *with blushes* both my cheeks, and then held forth the medicine to me. **Dante's shame**

Thus I have heard that the lance of Achilles, and of his father, used to be occasion first of sad and then of healing gift.

We turned our back to the wretched valley, up by the bank that girds it round, crossing without any speech.

Here was less than night and less than day, so that my sight went little *way* before me; but I heard a high horn sound **A horn sounds**

so *loudly*, that it would have made any thunder weak; which directed my eyes, [that followed its course against itself], all to one place:

after the dolorous rout, when Charlemain had lost the holy emprise, [Roland] did not sound *with his* so terribly.

Cammino al Cerchio IX.

Poco portai in là volta la testa, 19
che mi parve veder molte alte torri;
ond' io: "Maestro, di', che terra è questa?"
Ed egli a me: "Però che tu trascorri 22
per le tenebre troppo dalla lungi,
avvien che poi nel 'maginare aborri.
Tu vedrai ben, se tu là ti congiungi, 25
quanto il senso s' inganna di lontano:
però alquanto più te stesso pungi."
Poi caramente mi prese per mano 28
e disse: "Pria che noi siam più avanti,
acciocchè il fatto men ti paia strano,
sappi che non son torri, ma giganti, 31
e son nel pozzo intorno dalla ripa
dall' umbilico in giuso tutti e quanti."
Come, quando la nebbia si dissipa, 34
lo sguardo a poco a poco raffigura
ciò che cela il vapor che l' aere stipa:
cosi forando l' aura grossa e scura, 37
più e più appressando in ver la sponda,
fuggìemi errore, e cresce' mi paura.
Però che, come in su la cerchia tonda 40
Montereggion di torri si corona:
così la proda che il pozzo circonda
torreggiavan di mezza la persona 43
gli orribili giganti, cui minaccia
Giove del cielo ancora, quando tuona.
Ed io scorgeva già d' alcun la faccia, 46
le spalle e il petto, e del ventre gran parte,
e per le coste giù ambo le braccia.
Natura certo, quando lasciò l' arte 49
di sì fatti animali, assai fe' bene,
per torre tali esecutori a Marte;

Short *while* had I kept [my head turned] in that direction, when I seemed to see many lofty towers; whereat I: "Master! say, what town is this?" The Giants

And he to me: "Because thou traversest the darkness too far off, it follows that thou errest in thy imagining.

Thou shalt see right well, [if] thou arrivest there, how much the sense at distance is deceived: therefore spur thee somewhat more."

Then lovingly he took me by the hand, and said: "Ere we go farther, that the reality may seem less strange to thee,

know, they are not towers, but Giants; and are in the well, around its bank, from the navel downwards all of them."

As when a mist is vanishing, the eye by little and little reshapes that which the air-crowding vapour hides;

so *whilst* piercing through that gross and darksome air, more and more approaching towards the brink, error [fled] from me, and [my] fear [increased].

For as on its round wall Montereggione crowns itself with towers: so with half their bodies, the horrible giants,

whom Jove from heaven still threatens when he thunders, turreted the [bank] which compasses the pit.

And already I discerned the face of one, the shoulders and the breast, and great part of the belly, and down along his sides both arms. Nimrod

Nature certainly, when she left off the art of *making* animals like these, did very well, in taking away such excutioners from Mars;

Cammino al Cerchio IX.

e s' ella d' elefanti e di balene
 non si pente, chi guarda sottilmente
 più giusta e più discreta la ne tiene:
chè dove l' argomento della mente
 s' aggiunge al mal volere ed alla possa,
 nessun riparo vi può far la gente.
La faccia sua mi parea lunga e grossa
 come la pina di San Pietro a Roma;
 ed a sua proporzione eran l' altr' ossa;
sì che la ripa, ch' era perizoma
 dal mezzo in giù, ne mostrava ben tanto
 di sopra, chè di giungere alla chioma
tre Frison s' averian dato mal vanto:
 però ch' io ne vedea trenta gran palmi
 dal loco in giù, dov' uom s' affibbia il manto.
"Rafel mai amech zabi almi,"
 cominciò a gridar la fiera bocca,
 cui non si convenian più dolci salmi.
E il duca mio ver lui: "Anima sciocca,
 tienti col corno, e con quel ti disfoga
 quand' ira o altra passion ti tocca.
Cercati al collo, e troverai la soga
 che il tien legato, o anima confusa,
 e vedi lui che il gran petto ti doga."
Poi disse a me: "Egli stesso s' accusa;
 questi è Nembrotto, per lo cui mal coto
 pure un linguaggio nel mondo non s' usa.
Lasciamlo stare, e non parliamo a voto:
 chè così è a lui ciascun linguaggio,
 come il suo ad altrui ch' a nullo è noto."
Facemmo adunque più lungo viaggio
 volti a sinistra; ed al trar d' un balestro
 trovammo l' altro assai più fiero e maggio.

and if she repents her not of Elephants and Whales, whoso subtly looks, therein regards her as more just and prudent: The Giants

for where [the instrument] of [the] mind is joined to evil will and potency, men can make no defence against it.

His face seemed to me as long and large as the pine of St Peter's at Rome, and his other bones were in proportion to it;

so that the bank, which was an apron from his middle downwards, shewed us certainly so much of him above, that three Friezelanders had vainly boasted

to have reached his hair: for downwards from the place where a man buckles on his mantle, I saw thirty large spans of him.

"Rafel mai amech zabi almi," began to shout the savage mouth, for which no sweeter psalmody [was] fit. **Nimrod's cry**

And towards him my Guide: "Stupid soul! keep to thy horn; and vent thyself with that, when rage or other passion touches thee.

Search on thy neck, and thou wilt find the belt that holds it tied, O soul confused, and see [*the horn*] itself that girdles thy huge breast."

Then he said to me: "He accuses himself; this is Nimrod, through whose ill [thought] one language is not still used in the world.

Let us leave him standing, and not speak in vain: for every language is to him, as to others his which no one understands."

We therefore journeyed on, turning to the left; and, a crossbow-shot off, we found [the next] far more fierce and large.

Cammino al Cerchio IX.

A cinger lui, qual che fosse il maestro
non so io dir, ma ei tenea succinto
dinanzi l' altro, e dietro il braccio destro
d' una catena, che il teneva avvinto
dal collo in giù, sì che in su lo scoperto
si ravvolgeva infino al giro quinto.
'Questo superbo voll' esser esperto
di sua potenza contra il sommo Giove,"
disse il mio duca, "ond' egli ha cotal merto.
Fialte ha nome; e fece le gran prove,
quando i giganti fer paura ai Dei;
le braccia ch' ei menò, giammai non move."
Ed io a lui: "S' esser puote, io vorrei
che dello ismisurato Briareo
esperienza avesser gli occhi miei."
Ond' ei rispose: "Tu vedrai Anteo
presso di qui, che parla ed è disciolto,
che ne porrà nel fondo d' ogni reo.
Quel che tu vuoi veder più là è molto,
ed è legato e fatto come questo,
salvo che più feroce par nel volto."
Non fu tremuoto già tanto rubesto,
che scotesse una torre così forte,
come Fialte a scotersi fu presto.
Allor temett' io più che mai la morte,
e non v' era mestier più che la dotta,
s' io non avessi viste le ritorte.
Noi procedemmo più avanti allotta,
e venimmo ad Anteo, che ben cinqu' alle,
senza la testa, uscía fuor della grotta.
"O tu, che nella fortunata valle,
che fece Scipion di gloria reda
quando Annibal co' suoi diede le spalle,

Who and what the master could be that girt him thus, I cannot tell; but he had his right arm pinioned down behind, and the other before, — The Giants Ephialtes

with a chain which held him clasped from the neck downwards, and on the uncovered *part* went round to the fifth turn.

"This proud *spirit* willed to try his power against high Jove," saith my Guide; "whence he has such reward.

Ephialtes is his name; and he made the great endeavours, when the giants made the Gods afraid; the arms he agitated *then*, he never moves."

And I to him: "If it were possible, I should wish my eyes might have experience of the immense Briareus." — Briareus

Whereat he answered: "Thou shalt see Antæus near at hand, who speaks, and is unfettered, who will put us into the bottom of all guilt.

He whom thou desirest to see is far beyond; and is tied and shaped like this one, save that he seems in aspect more ferocious."

No mighty earthquake ever shook a tower so violently, as Ephialtes forthwith shook himself.

Then more than ever I dreaded death; and nothing else was wanted for it but the fear, had I not seen his bands.

We then proceeded farther on, and reached Antæus, who full five ells, besides the head, forth issued from the cavern. — Antæus

"O thou! who in the fateful valley, which made Scipio heir of glory when Hannibal retreated with his *hosts*,

Cammino al Cerchio IX.

recasti già mille leon per preda,
e che, se fossi stato all' alta guerra
de' tuoi fratelli, ancor par ch' e' si creda
che avrebber vinto i figli della terra;
mettine giù, e non ten venga schifo,
dove Cocito la freddura serra.
Non ci far ire a Tizio, nè a Tifo;
questi può dar di quel che qui si brama:
però ti china, e non torcer lo grifo.
Ancor ti può nel mondo render fama:
ch' ei vive e lunga vita ancor aspetta,
se innanzi tempo grazia a sè nol chiama."
Così disse il maestro; e quegli in fretta
le man distese e prese il duca mio,
ond' Ercole sentì già grande stretta.
Virgilio, quando prender si sentio,
disse a me: "Fatti in qua, sì ch' io ti prenda";
poi fece sì che un fascio er' egli ed io.
Qual pare a riguardar la Carisenda
sotto il chinato, quando un nuvol vada
sopr' essa sì che ella incontro penda:
tal parve Anteo a me che stava a bada
di vederlo chinare, e fu tal ora
ch' io avrei volut' ir per altra strada;
ma lievemente al fondo che divora
Lucifero con Giuda ci sposò;
nè sì chinato lì fece dimora,
e come albero in nave si levò.

16-18. In the course of the battle of Roncesvalles, when the Saracens were gaining the day, Roland sounded his horn, so as to induce Charlemagne, who was eight miles away, to return to the aid of the Christians; and he sounded it with such

didst take of old a thousand lions for thy prey; and through whom, hadst thou been at the high war of thy brethren, it seems yet to be believed

The Giants

that the sons of earth had conquered; set us down—and be not shy to do it—where the cold locks up Cocytus.

Do not make us go to Tityos nor Typhon; this *man* can give of that which here is longed for: therefore bend thee, and curl not thy lip *in scorn.*

He can [yet] restore thy fame on earth: for he lives, and still awaits long life, so Grace before the time call him not unto herself."

Thus spake the Master; and he in haste stretched forth the hands, whence Hercules of old did feel great stress, and took my Guide.

Antæus sets the poets down in the last circle

Virgil, when he felt their grasp, said to me: "Come here, that I may take thee"; then of himself and me he made one bundle.

Such as the Carisenda seems to *one's* view, beneath the leaning *side*, when a cloud is going over it so, that it hangs [in the contrary direction]:

such Antæus seemed to me who stood watching to see him bend; and [it was so *terrible* a moment, that] I should have wished to go by other road;

but gently on the deep, which swallows Lucifer with Judas, he [set] us [down]; nor lingered there thus bent, but raised himself as in a ship the mast.

violence, that, as the Old French *Chanson de Roland* says, *Parmi la buche en salt fors li clers sancs, De sun cervel la temple en est rumpant.* The Emperor heard it, but was misled by the advice of the traitor Ganelon, and gave no heed to his nephew's call.

41. Montereggioni is a castle that belonged to the Sienese, and is situated about eight miles N.W. of their city; the wall surrounding it is surmounted by twelve turrets.

46-81. Nimrod, the reputed builder of the Tower of Babel (*Genesis* x. 8-10 and xi.) There is, of course, no Biblical tradition as to his having been a giant.

52-57. Elephants and whales are less dangerous, not being endowed with reason.

59. The bronze cone-pine, which, in Dante's time, stood in front of St Peter's, is about seven and a half feet high.

67. In view of Dante's express statement in *v.* 81, it is absurd to attempt the interpretation of this line.

84-96. Ephialtes and his brother Otus, the sons of Neptune, warred against the Olympian Gods, and attempted to pile Ossa on Olympus and Pelion on Ossa, but were slain by Apollo.

98. Briareus was another of the giants who defied the Gods of Olympus. Virgil (*Æn.* x. 565-568) describes him as having a hundred arms and fifty heads, and Statius (*Theb.* ii. 596) speaks of him as *immensus*.

100-102, 115-132. Antæus is unfettered because he held aloof from the strife against the Gods. Dante has borrowed the details concerning him from Lucan's *Phars.* iv. 593-660. Hercules, having discovered that Antæus lost his strength when his body did not touch the earth, lifted him in the air and crushed him. The exploit of the lions took place near Zama, where Scipio defeated Hannibal.—Tityos and Typhon (*v.* 124) were two giants, who, having incurred the wrath of Jupiter, were hurled into Tartarus (which was held to be beneath Mt. Ætna, *cf. Par.* viii. 67-70).

136-138. The Carisenda is a leaning tower at Bologna.

INFERNO

THIS Ninth and Last, or frozen Circle, lowest part of the Universe, and farthest remote from the Source of all light and heat, divides itself into four concentric Rings. The First or outermost is the Caïna, which has its name from Cain who slew his brother Abel, and contains the sinners who have done violence to their own kindred. The Second or Antenora, so called "from Antenor the Trojan, betrayer of his country" (Pietro di Dante, &c.), is filled with those who have been guilty of treachery against their native land. Dante finds many of his own countrymen,

Cerchio IX. Cocito

S' io avessi le rime aspre e chiocce,
come si converrebbe al tristo buco,
sopra il qual pontan tutte l' altre rocce,
io premerei di mio concetto il suco
più pienamente; ma perch' io non l' abbo,
non senza tema a dicer mi conduco:
chè non è impresa da pigliare a gabbo
descriver fondo a tutto l' universo,
nè da lingua che chiami mamma e babbo.
Ma quelle Donne aiutino il mio verso,
ch' aiutaro Anfion a chiuder Tebe,
sì che dal fatto il dir non sia diverso.
O sopra tutte mal creata plebe,
che stai nel loco, onde 'l parlare è duro,
me' foste state qui pecore o zebe!
Come noi fummo giù nel pozzo scuro
sotto i piè del gigante, assai più bassi,
ed io mirava ancora all' alto muro,
dicere udimmi: "Guarda come passi:
fa sì che tu non calchi con le piante
le teste de' fratei miseri lassi."

both Guelfs and Ghibellines, in these two rings; and learns the names of those in the First from Camiccion de' Pazzi (1-69), and of those in the Second from Bocca degli Abati. He has a very special detestation of Bocca, through whose treachery so many of the Guelfs were slaughtered, and "every family in Florence thrown into mourning"; and, as the *Ottimo* remarks, "falls into a very rude method, that he has used to no other spirit" (70-123). The canto leaves him in the Antenora beside two sinners that are frozen close together in the same hole (124-139).

If I had rhymes rough and hoarse, as would befit the dismal hole, on which all the other rocky steeps converge and weigh, Those guilty of Treacherous Fraud

I should press out the juice of my conception more fully; but since I have them not, not without fear I bring myself to tell *thereof*:

for to describe the bottom of all the Universe is not an enterprise for being taken up in sport, nor for a tongue that cries mamma and papa.

But may those Ladies help my verse, who helped Amphion *with walls* to close in Thebes; so that my words may not be diverse from the fact.

O *ye* beyond all *others*, miscreated rabble, who are in the place, to speak of which is hard, better had ye here *on earth* been sheep or goats!

When we were down in the dark pit, under the Giant's feet, much lower, and I still was gazing at the high wall,

I heard *a voice* say to me: "Look how thou passest: take care that with thy soles thou tread not on the heads of the weary wretched brothers."

Cerchio IX.
Cocito
1. Caïna

Per ch' io mi volsi e vidimi davante 22
e sotto i piedi un lago, che per gelo
avea di vetro e non d' acqua sembiante.

Non fece al corso suo sì grosso velo 25
di verno la Danoia in Osteric,
nè Tanai là sotto il freddo cielo,

com' era quivi: chè, se Tambernic 28
vi fosse su caduto o Pietrapana,
non avria pur dall' orlo fatto cric.

E come a gracidar si sta la rana 31
col muso fuor dell' acqua, quando sogna
di spigolar sovente la villana:

livide, insin là dove appar vergogna, 34
eran l' ombre dolenti nella ghiaccia,
mettendo i denti in nota di cicogna.

Ognuna in giù tenea volta la faccia; 37
da bocca il freddo e dagli occhi il cor tristo
tra lor testimonianza si procaccia.

Quand' io ebbi d' intorno alquanto visto, 40
volsimi a' piedi, e vidi due sì stretti
che il pel del capo avieno insieme misto.

"Ditemi voi, che sì stringete i petti," 43
diss' io, "chi siete." E quei piegaro i colli;
e poi ch' ebber li visi a me eretti,

gli occhi lor, ch' eran pria pur dentro molli, 46
gocciar su per le labbra, e il gelo strinse
le lagrime tra essi, e riserrolli.

Con legno legno mai spranga non cinse 49
forte così: ond' ei, come due becchi,
cozzaro insieme, tant' ira li vinse.

Ed un, ch' avea perduti ambo gli orecchi 52
per la freddura, pur col viso in giue
disse: "Perchè cotanto in noi ti specchi?

Whereat I turned myself, and saw before me and beneath my feet a lake, which through frost had the semblance of glass and not of water.

The Traitors to their kin

Never did the Danube of Austria make so thick a veil for his course in winter, nor *the* Don afar beneath the frigid sky,

as there was here: for if Tambernic had fallen on it, or Pietrapana, it would not even at the edge have given a creak.

And as the frog to croak, sits with his muzzle out of the water, when the [peasant-woman] oft dreams that she is gleaning:

Their punishment

so, livid, up to where *the hue of* shame appears, the doleful shades were in the ice, sounding with their teeth like storks.

Each held his face turned downwards; by the mouth their cold, and by the eyes the sorrow of their hearts is testified amongst them.

Alessandro and Napoleone degli Alberti

When I had looked round awhile, I turned towards my feet; and saw two so pressed *against each other*, that they had the hair of their heads intermixed.

"Tell me, ye who thus *together* press your bosoms," said I, "who you are." And they bended their necks; and when they had raised their faces towards me,

their eyes, which only inwardly were moist before, gushed at the lids, and the frost bound fast the tears between them, and closed them up again.

Wood with wood no cramp did ever gird so strongly: wherefore they, like two he-goats, butted one another; such rage came over them.

And one, who had lost both ears by the cold, with his face still downwards said: "Why art thou looking so much at us?

Cerchio IX. Cocito 1. Caina

Se vuoi saper chi son cotesti due,
la valle onde Bisenzio si dichina
del padre loro Alberto e di lor fue.
D' un corpo usciro; e tutta la Caina
potrai cercare, e non troverai ombra
degna più d' esser fitta in gelatina:
non quelli, a cui fu rotto il petto e l' ombra
con esso un colpo per la man d' Artù;
non Focaccia; non questi, che m' ingombra
col capo sì ch' io non veggio oltre più,
e fu nomato Sassol Mascheroni:
se Tosco se', ben sa' omai chi fu.
E perchè non mi metti in più sermoni,
sappi ch' io fui il Camicion de' Pazzi,
ed aspetto Carlin che mi scagioni."

2. Antenora

Poscia vid' io mille visi, cagnazzi
fatti per freddo: onde mi vien riprezzo,
e verrà sempre, de' gelati guazzi.
E mentre che andavamo in ver lo mezzo,
al quale ogni gravezza si raduna,
ed io tremava nell' eterno rezzo,
se voler fu o destino, o fortuna,
non so; ma passeggiando tra le teste,
forte percossi il piè nel viso ad una.
Piangendo mi sgridò: "Perchè mi peste?
se tu non vieni a crescer la vendetta
di Mont' Aperti, perchè mi moleste?"
Ed io: "Maestro mio, or qui m' aspetta,
sì ch' io esca d' un dubbio per costui;
poi mi farai, quantunque vorrai, fretta."
Lo duca stette; ed io dissi a colui
che bestemmiava duramente ancora:
"Qual se' tu, che così rampogni altrui?"

If thou desirest to know who are these two, the valley whence the Bisenzio descends was theirs and their father Albert's. The Traitors to their kin

They issued from one body; and thou mayest search the whole Caïna, and shalt not find a shade more worthy to be fixed in gelatine:

not him, whose breast and shadow at one blow were pierced by Arthur's hand; not Focaccia; not this one, who so obstructs me Other spirits named by Camicion

with his head that I see no farther, and *who* was named Sassol Mascheroni: if thou beest a Tuscan, well knowest thou now who he was.

And that thou mayest not put me to further speech, know that I was Camicion de' Pazzi, and am waiting for Carlino to excuse me."

Afterwards I saw a thousand visages, made doggish by the cold: whence shuddering comes over me, and always will come, *when I think* of the frozen fords. The Traitors to their town or country Their punishment

And as we were going towards the middle at which all weight unites, and I was shivering in the eternal shade,

whether it was will, or destiny or chance, I know not; but, walking amid the heads, I hit my foot violently against the face of one. Bocca degli Abbati

Weeping it cried out to me: "Why tramplest thou on me? If thou comest not to increase the vengeance for Montaperti, why dost thou molest me?"

And I: "My Master! now wait me here, that I may rid me of a doubt respecting him; then shalt thou, however much thou pleasest, make me haste."

The master stood; and to that *shade*, which still kept bitterly reviling, I said: "What art thou, who thus reproachest others?"

Cerchio IX.
Cocito
2. Antenora

"Or tu chi se', che vai per l' Antenora
percotendo," rispose, "altrui le gote
sì che, se fossi vivo, troppo fora?"

"Vivo son io, e caro esser ti puote,"
fu mia risposta, "se domandi fama,
ch' io metta il nome tuo tra l' altre note."

Ed egli a me: "Del contrario ho io brama;
levati quinci, e non mi dar più lagna:
chè mal sai lusingar per questa lama."

Allor lo presi per la cuticagna,
e dissi: "E' converrà che tu ti nomi,
o che capel qui su non ti rimagna."

Ond' egli a me: "Perchè tu mi dischiomi,
nè ti dirò ch' io sia, nè mostrerolti,
se mille fiate in sul capo mi tomi."

Io avea già i capelli in mano avvolti,
e tratti glien' avea più d' una ciocca,
latrando lui con gli occhi in giù raccolti;

quando un altro gridò: "Che hai tu, Bocca?
non ti basta sonar con le mascelle,
se tu non latri? qual diavol ti tocca?"

"Omai," diss' io, "non vo' che tu favelle,
malvagio traditor, chè alla tua onta
io porterò di te vere novelle."

"Va via," rispose, "e ciò che tu vuoi, conta;
ma non tacer, se tu di qua entr' eschi,
di quei ch' ebbe or così la lingua pronta.

Ei piange qui l' argento de' Franceschi.
'Io vidi,' potrai dir, 'quel da Duera
là dove i peccatori stanno freschi.'

Se fossi domandato altri chi v' era
tu hai da lato quel di Beccheria,
di cui segò Fiorenza la gorgiera.

"Nay, who art thou," he answered, "that through the Antenora goest, smiting the cheeks of others; so that, if thou wert alive, it were too much?"

The Traitors to their town or country

"I am alive," was my reply; "and if thou seekest fame, it may be precious to thee, that I put thy name among the other notes."

And he to me: "The contrary *is what* I long for; take thyself away! and pester me no more: for thou ill knowest *how* to flatter on this icy slope."

Then I seized him by the afterscalp, and said: "It will be necessary that thou name thyself, or that not a hair remain upon thee here!"

Whence he to me: "Even if thou unhair me, I will not tell thee who I am; nor shew it thee, though thou fall foul upon my head a thousand times."

I already had his hair coiled on my hand, and had plucked off more than one tuft of it, he barking and keeping down his eyes,

when another cried: "What ails thee, Bocca? is it not enough for thee to chatter with thy jaws, but thou must bark too? what Devil is upon thee?"

"Now," said I, "accursed traitor! I do not want thee to speak; for to thy shame I will bear true tidings of thee."

"Go away!" he answered; "and tell what pleases thee; but be not silent, if thou gettest out from hence, respecting him, who now had his tongue so ready.

Bocca names some fellow-traitors

Here he laments the Frenchman's silver. 'Him of Duera,' thou canst say, 'I saw there, where the sinners stand pinched in ice.'

Shouldst thou be asked who else was there, thou hast beside thee the Beccheria whose gorge was slit by Florence.

Cerchio IX. Cocito 1. Antenora

Gianni de' Soldanier credo che sia
più là con Ganellone e Tribaldello,
ch' aprì Faenza quando si dormia."

Noi eravam partiti già da ello,
ch' io vidi due ghiacciati in una buca
sì che l' un capo all' altro era cappello;

e come il pan per fame si manduca,
così il sovran li denti all' altro pose
là 've il cervel si giunge con la nuca.

Non altrimenti Tideo si rose
le tempie a Menalippo per disdegno,
che quei faceva il teschio e l' altre cose.

"O tu, che mostri per sì bestial segno
odio sopra colui che tu ti mangi,
dimmi il perchè," diss' io; "per tal convegno,

che se tu a ragion di lui ti piangi,
sappiendo chi voi siete, e la sua pecca,
nel mondo suso ancor io te ne cangi,

se quella, con ch' io parlo, non si secca."

11, 12. Amphion, aided by the Muses, played the lyre with such charm that he drew from Mount Cithæron the stones which, placing themselves of their own accord, formed the walls of Thebes.

28, 29. Tambernic is apparently a mountain in the E. of Slavonia, while Pietrapana is a peak probably identical with the ancient Pietra Apuana in N.W. Tuscany.

32, 33. That is to say, in summer-time.

41-60. Alessandro and Napoleone, the sons of Count Alberto degli Alberti (whose possessions included Vernia and Cerbaia in the Val di Bisenzio), quarrelled over their inheritance and killed each other.

61, 62. Mordred having done his utmost to usurp the dominion of his father, King Arthur, the latter determined to kill him. He pierced his body with a

Gianni de' Soldanier, I think, is farther on, with Ganellone, and Tribaldello who unbarred Faenza when it slept." The Traitors to their town or country

We had already left him, when I saw two frozen in one hole so *closely*, that the one head was a cap to the other; Ugolino and Ruggieri

and as bread is chewed for hunger, so the uppermost put his teeth into the other there where the brain joins with the nape.

Not otherwise did Tydeus gnaw the temples of Menalippus for rage, than he the skull and the other parts.

"O thou! who by such brutal token shewest *thy* hate on him whom thou devourest, tell me why," I said; "on this condition,

that if thou with reason complainest of him, I, knowing who ye are and his offence, may yet repay thee in the world above, if that, wherewith I speak, be not dried up."

lance, and, in the words of the O. Fr. romance, "after the withdrawal of the lance there passed through the wound a ray of sun so manifest that Girflet saw it." Thereupon Mordred, feeling that he had received his death wound, slew his father.

63. Focaccia, one of the Cancellieri of Pistoia, appears to have been largely responsible for the feud which broke out in that family, in the course of which many of the kinsmen, who were divided into Neri and Bianchi, slew each other. The aid of Florence was invoked, with the result that the Black and White factions were introduced into that city, too.

63-66. Sassol Mascheroni, one of the Florentine Toschi, killed his nephew (or, according to other accounts, his brother) so as to obtain the inheritance.

67-69. Camicion de' Pazzi slew his kinsman Ubertino, with whom he had certain interests in common.

In 1302 Carlino de' Pazzi was holding the castle of Piantravigne in the Valdarno for the Whites of Florence against the Blacks of that city and the Lucchese; but, having been bribed, he treacherously surrendered it to the enemy.

88. According to medieval tradition (as preserved for example in the *Dictys Cretensis*, the *Dares Phrygius* and the later *Roman de Troie*) it was the Trojan Antenor who betrayed his city to the Greeks.

73-111. The defeat of the Florentine Guelfs at Montaperti (see above, Canto x. 85, 86, *note*), was largely due to the fact that Bocca degli Abbati, who, though a Ghibelline, was fighting on the Guelf side, at a critical moment cut off the hand of the Florentine standard-bearer.

113-117. When Charles of Anjou began his campaign against Manfred in 1266, he entered Parma without any opposition, although Manfred had made arrangements for his force to be resisted. This omission was generally held to be due to the treachery of the leader of the Cremonese, Buoso da Duera, who was accused of having been bribed by the French.

119, 120. Tesauro de' Beccheria of Pavia, Abbot of Vallombrosa and Legate of Alexander IV. in Florence, was put to death for plotting against the Guelfs, after the Ghibellines had been expelled from the city in 1258.

121. Gianni de' Soldanier, though a Ghibelline, became the leader of the Guelf commons of Florence, when, after the defeat of Manfred at Benevento (1266), they rebelled against the government of Guido Novello and the Ghibelline nobles.

122, 123. For Ganelon see *note* to *vv.* 16-18 of the preceding canto.—The Ghibelline Lambertazzi, a Bolognese family that had taken refuge in Faenza, were, in 1280, put to the sword by their enemies the Geremei, a Guelf family of Bologna. This was brought about by the treachery of a certain Tribaldello (or Tebaldello), one of the Zambrasi of Faenza, who had a spite against the Lambertazzi, and opened the city gates to their enemies.

130, 131. Though Tydeus had been mortally wounded by Menalippus, in the war of the Seven against Thebes, he still managed to kill his opponent; whose head having been brought to him, he set to gnawing the skull, in a frenzy of rage. The incident is related by Statius in the eighth book of the *Thebaid*.

INFERNO

"WHEREWITHAL a man sinneth, by the same also shall he be punished" (*quia per quæ peccat quis, per hæc et torquetur*), is the unalterable law which Dante sees written—not only in the ancient Hebrew records, but in every part of the Universe. The sinners whom he here finds frozen together in one hole are Count Ugolino and Archbishop Ruggieri (Roger) of Pisa, traitors both; and Ruggieri has the Shadow of Ugolino's hunger gnawing upon him in the eternal ice, while Ugolino has the image of his own base treachery and hideous death continually before him. He lifts up his head from the horrid

Cerchio IX. Cocito 2. Antenora

La bocca sollevò dal fiero pasto
  quel peccator, forbendola ai capelli
  del capo, ch' egli avea di retro guasto.
Poi cominciò: "Tu vuoi ch' io rinnovelli
  disperato dolor che il cor mi preme,
  già pur pensando, pria ch' io ne favelli.
Ma se le mie parole esser den seme,
  che frutti infamia al traditor ch' io rodo,
  parlare e lagrimar vedrai insieme.
I' non so chi tu sei, nè per che modo
  venuto se' quaggiù; ma Fiorentino
  mi sembri veramente, quand' io t' odo.
Tu dei saper ch' io fui Conte Ugolino,
  e questi è l' Arcivescovo Ruggieri;
  or ti dirò perchè i son tal vicino.
Che per l' effetto de' suo' ma' pensieri,
  fidandomi di lui, io fossi preso
  e poscia morto, dir non è mestieri.

meal, and pauses, when Dante recalls to him his early life, in the same way as the storm paused for Francesca; and the Archbishop is silent as Paolo. (1-90). After leaving Ugolino, the Poets go on to the Third Ring or Ptolomæa, which takes its name from the Ptolomæus (1 *Maccab.* xvi. 11, &c.) who "had abundance of silver and gold," and "made a great banquet" for his father-in-law Simon the high priest and his two sons; and, "when Simon and his sons had drunk largely," treacherously slew them "in the banqueting place." Friar Alberigo and Branca d'Oria are found in it (91-157).

From the fell repast that sinner raised his mouth, wiping it upon the hair of the head he had laid waste behind. **The Traitors to their town or country**

Then he began: "Thou willest that I renew desperate grief, which wrings my heart, even at the very thought, before I tell thereof. **Ugolino's narrative**

But if my words are to be a seed, that may bear fruit of infamy to the traitor whom I gnaw, thou shalt see me speak and weep at the same time.

I know not who thou mayest be, nor by what mode thou hast come down here; but, when I hear thee, in truth thou seemest to me a Florentine.

Thou hast to know that I was Count Ugolino, and this the Archbishop Ruggieri; now I will tell thee why I am such a neighbour *to him*.

That by the effect of his ill devices I, confiding in him, was taken and thereafter put to death, it is not necessary to say.

Cerchio IX. Cocito 2. Antenora

Però quel che non puoi avere inteso,
ciò è come la morte mia fu cruda,
udirai, e saprai se m' ha offeso.
Breve pertugio dentro dalla muda,
la qual per me ha il titol della fame
e in che convien ancor ch' altri si chiuda,
m' avea mostrato per lo suo forame
più lune già, quand' io feci il mal sonno,
che del futuro mi squarciò il velame.
Questi pareva a me maestro e donno,
cacciando il lupo e i lupicini al monte,
per che i Pisan veder Lucca non ponno.
Con cagne magre, studiose e conte,
Gualandi con Sismondi e con Lanfranchi
s' avea messi dinanzi dalla fronte.
In picciol corso mi pareano stanchi
lo padre e i figli, e con l' acute scane
mi parea lor veder fender li fianchi.
Quando fui desto innanzi la dimane,
pianger senti' fra il sonno i miei figliuoli,
ch' eran con meco, e domandar del pane.
Ben se' crudel, se tu già non ti duoli,
pensando ciò ch' al mio cor s' annunziava;
e se non piangi, di che pianger suoli?
Già eran desti, e l'ora s' appressava
che il cibo ne soleva essere addotto,
e per suo sogno ciascun dubitava;
ed io sentii chiavar l' uscio di sotto
all' orribile torre: ond' io guardai
nel viso a' miei figliuoi senza far motto.
Io non piangeva, sì dentro impietrai;
piangevan elli; ed Anselmuccio mio
disse: 'Tu guardi sì, padre, che hai?'

But that which thou canst not have learnt, that is, how cruel was my death, thou shalt hear—and know if he has offended me. **The Traitors to their town or country**

A narrow hole within the mew, which from me has the title of Famine, and in which others yet must be shut up,

had through its opening already shewn me several moons, when I slept the evil sleep that rent for me the curtain of the future. **Ugolino's dream**

This *man* seemed to me lord and master, chasing the wolf and his whelps, upon the mountain for which the Pisans cannot see Lucca.

With hounds meagre, keen, and dexterous, he had put in front of him Gualandi with Sismondi, and with Lanfranchi.

After short course, the father and his sons seemed to me weary; and methought I saw their flanks torn by the sharp teeth.

When I awoke before the dawn, I heard my sons [who were with me, weeping in their sleep, and] asking for bread.

Thou art right cruel, if thou dost not grieve already at the thought of what my heart foreboded; and if thou weepest not, at what art thou used to weep?

They were now awake, and the hour approaching at which our food used to be brought us, and each was anxious from his dream,

and below I heard the outlet of the horrible tower locked up: whereat I looked into the faces of my sons, without uttering a word. **The entrance of the tower locked**

I did not weep: so stony grew I within; they wept; and my little Anselm said: 'Thou lookest so, father, what ails thee?'

Cerchio IX.
Cocito
1. Antenora

Però non lagrimai, nè rispos' io 52
tutto quel giorno, nè la notte appresso,
infin che l' altro sol nel mondo uscio.
Come un poco di raggio si fu messo 55
nel doloroso carcere, ed io scorsi
per quattro visi il mio aspetto stesso,
ambo le mani per dolor mi morsi. 58
Ed ei, pensando ch' io 'l fessi per voglia
di manicar, di subito levorsi,
e disser: 'Padre, assai ci fia men doglia, 61
se tu mangi di noi: tu ne vestisti
queste misere carni, e tu le spoglia.'
Queta' mi allor per non farli più tristi; 64
lo dì e l' altro stemmo tutti muti.
Ahi dura terra, perchè non t' apristi?
Poscia che fummo al quarto dì venuti, 67
Gaddo mi si gittò disteso a' piedi,
dicendo: 'Padre mio, chè non m' aiuti?'
Quivi morì; e come tu mi vedi, 70
vid' io cascar li tre ad uno ad uno
tra il quinto dì e il sesto: ond' io mi diedi
già cieco a brancolar sopra ciascuno, 73
e due dì li chiamai poi che fur morti;
poscia, più che il dolor, potè il digiuno."
Quand' ebbe detto ciò, con gli occhi torti 76
riprese il teschio misero coi denti,
che furo all' osso, come d' un can, forti.
Ahi Pisa, vituperio delle genti 79
del bel paese là dove il "sì" suona,
poi che i vicini a te punir son lenti,
movasi la Caprara e la Gorgona, 82
e faccian siepe ad Arno in su la foce,
sì ch' egli anneghi in te ogni persona.

But I shed no tear, nor answered all that day, nor the next night, till another sun came forth upon the world.

The Traitors to their town or country

When a small ray was sent into the doleful prison, and I discerned in their four faces the aspect of my own,

I bit *on* both my hands for grief. And they, thinking that I did it from desire of eating, of a sudden rose up,

and said: 'Father, it will give us much less pain, if thou wilt eat of us: thou didst put upon us this miserable flesh, and do thou strip it off.'

Then I calmed myself, in order not to make them more unhappy; that day and the next we all were mute. Ah, hard earth! why didst thou not open?

When we had come to the fourth day, Gaddo threw himself stretched out at my feet, saying: 'My father! why don't you help me?'

There he died; and even as thou seest me, saw I the three fall one by one, between the fifth day and the sixth: whence I betook me,

Death of the captives

already blind, to groping over each, and for [two] days called them, after they were dead; then fasting had more power than grief."

When he had spoken this, with eyes distorted he seized the miserable skull again with his teeth, which as a dog's were strong upon the bone.

Ah, Pisa! scandal to the people of the beauteous land where "sì" is heard, since thy neighbours are slow to punish thee,

Imprecation against Pisa

let the Caprara and Gorgona move, and hedge up the Arno at its mouth, that it may drown in thee every living soul.

Cerchio IX. Cocito 2. Antenora

Chè se il Conte Ugolino aveva voce
d' aver tradita te delle castella,
non dovei tu i figliuoi porre a tal croce :
innocenti facea l' età novella,
novella Tebe, Uguccione e il Brigata,
e gli altri due che il canto suso appella.

3. Tolomea

Noi passamm' oltre là 've la gelata
ruvidamente un' altra gente fascia,
non volta in giù, ma tutta riversata.
Lo pianto stesso lì pianger non lascia,
e il duol, che trova in su gli occhi rintoppo,
si volve in entro a far crescer l' ambascia :
chè le lacrime prime fanno groppo,
e sì come visiere di cristallo
riempion sotto il ciglio tutto il coppo.
Ed avvegna che, sì come d' un callo,
per la freddura ciascun sentimento
cessato avesse del mio viso stallo,
già mi parea sentire alquanto vento ;
per ch' io : "Maestro mio, questo chi move ?
Non è quaggiù ogni vapore spento ?"
Ond' egli a me : "Avaccio sarai dove
di ciò ti farà l' occhio la risposta,
veggendo la cagion che il fiato piove."
Ed un de' tristi della fredda crosta
gridò a noi : "O anime crudeli
tanto che data v' è l' ultima posta,
levatemi dal viso i duri veli,
sì ch' io sfoghi il dolor che il cor m' impregna,
un poco, pria che il pianto si raggeli."
Per ch' io a lui : "Se vuoi ch' io ti sovvegna,
dimmi chi sei ; e, s' io non ti disbrigo,
al fondo della ghiaccia ir mi convegna."

For if Count Ugolino had the fame of having betrayed thee [of] thy castles, thou oughtest not to have put his sons into such torture: The Traitors to their town or country

their youthful age, thou modern Thebes! made innocent Uguccione and Brigata, and the other two whom my song above has named.

We went farther on, where the frost ruggedly inwraps another people, not bent [down]-wards, but all reversed. The Traitors to their friends and guests

The very weeping there allows *them* not to weep; and the grief, which finds impediment upon their eyes, turns inward to increase the agony: Their punishment

for their first tears form a knot, and, like crystal vizors, fill up all the cavity beneath their eye-brows.

And although, as from a callus, through the cold all feeling had departed from my face,

it now seemed to me as if I felt some wind; whereat I: "Master, who moves this? Is not all heat extinguished here below?"

Whence he to me: "Soon shalt thou be where thine eye *itself*, seeing the cause which rains the blast, shall answer thee in this."

And one of the wretched *shadows* of the icy crust cried out to us: "O souls, so cruel that the last post *of all* is given to you! Friar Alberigo

remove the hard veils from my face, that I may vent the grief, which stuffs my heart, a little, ere the weeping freeze again."

Wherefore I to him: "If thou wouldst have me aid thee, tell me who thou art; and if I do not extricate thee, may I have to go to the bottom of the ice."

Rispose adunque: "Io son frate Alberigo,
io son quel delle frutte del mal orto,
che qui riprendo dattero per figo."
"O," diss' io lui, "or sei tu ancor morto?"
Ed egli a me: "Come il mio corpo stea
nel mondo su nulla scienza porto.
Cotal vantaggio ha questa Tolomea,
che spesse volte l' anima ci cade
innanzi ch' Atropòs mossa le dea.
E perchè tu più volentier mi rade
le invetriate lagrime dal volto,
sappi che tosto che l' anima trade,
come fec' io, il corpo suo l' è tolto
da un demonio, che poscia il governa
mentre che il tempo suo tutto sia volto.
Ella ruina in sì fatta cisterna;
e forse pare ancor lo corpo suso
dell' ombra che di qua retro mi verna.
Tu il dei saper, se tu vien pur mo giuso:
egli è Ser Branca d' Oria, e son più anni
poscia passati ch' ei fu sì racchiuso."
"Io credo," dissi lui, "che tu m' inganni:
chè Branca d' Oria non morì unquanche,
e mangia e bee e dorme e veste panni."
"Nel fosso su," diss' ei, "di Malebranche,
là dove bolle la tenace pece,
non era giunto ancora Michel Zanche,
che questi lasciò il diavolo in sua vece
nel corpo suo, e d' un suo prossimano
che il tradimento insieme con lui fece.
Ma distendi oramai in qua la mano,
aprimi gli occhi"; ed io non gliele apersi,
e cortesia fu in lui esser villano.

He answered [therefore]: "I am Friar Alberigo, I am he of the fruits from the ill garden, who here receive dates for *my* figs."

The Traitors to their friends and guests

"Hah!" said I to him, "then art thou dead [already]?" And he to me: "How my body stands in the world above, I have no knowledge.

Such privilege has this Ptolomæa, that oftentimes the soul falls down hither, ere Atropos impels it.

The privilege of Tolomea

And that thou more willingly mayest rid the glazen tears from off my face, know that forthwith, when the soul betrays,

as I did, her body is taken from her by a Demon who thereafter rules it, till its time has all revolved.

She falls rushing to this cistern; and perhaps the body of this *other* shade, which winters here behind me, is still apparent *on the earth* above.

Thou must know [it], if thou art but now come down: it is Ser Branca d'Oria; and many years have passed since he was thus shut up."

Branca d'Oria

"I believe," said I to him, "that thou deceivest me: for Branca d'Oria never died; and eats, and drinks, and sleeps, and puts on clothes."

"In the ditch above, of the Malebranche," said he, "there where the tenacious pitch is boiling, Michel Zanche had not yet arrived,

when this *man* left a Devil in his stead in the body of himself, and of one of his kindred who did the treachery along with him.

But reach hither thy hand: open my eyes"; and I opened them not for him: and to be rude to him was courtesy.

Cerchio IX. Cocito 3. Tolomea

Ahi Genovesi, uomini diversi
d' ogni costume, e pien d' ogni magagna,
perchè non siete voi del mondo spersi?
chè col peggiore spirto di Romagna
trovai un tal di voi, che per sua opra
in anima in Cocito già si bagna,
ed in corpo par vivo ancor di sopra.

1-90. In 1288 the Guelfs were paramount in Pisa, but they were divided into two parties, led by Ugolino della Gherardesca and by his grandson, Nino de' Visconti (for whom see *Purg.* viii.), respectively. The head of the Ghibellines was the Archbishop of the city, Ruggieri degli Ubaldini. In order to obtain supreme authority, Ugolino intrigued with Ruggieri, and succeeded in expelling Nino. He was, however, in his turn betrayed by the Archbishop who, seeing that the Guelfs were weakened, had Ugolino and four of his sons and grandsons imprisoned. When Guido of Montefeltro took command of the Pisan forces in March of the following year, 1289, the keys of the prison were thrown into the river and the captives left to starve.

29, 30. The Monte di S. Giuliano.

32. Leading Ghibelline families of Pisa.

38 *figliuoli.* Of Ugolino's four companions, only two were actually his sons—Gaddo and Uguccione; Nino and Anselmuccio being his grandsons.

75. This verse has given rise to much controversy. The meaning obviously is, not that Ugolino was forced by the pangs of hunger to feed on the bodies, but that hunger brought about his death.

82. The islands of Caprara and Gorgona, N.W. of Elba and S.W. of Livorno, respectively, were at that time under the dominion of Pisa.

85, 86. In 1284, after the defeat of the Pisans by the Genoese at Meloria, Ugolino yielded certain castles to the Florentines and Lucchese. Some hold that his motives were loyal, and that his only object was to

Ah, Genoese! men estranged from all morality, and full of all corruption, why are ye not scattered from the earth?

for with the worst spirit of Romagna, found I one of ye, who for his deeds even now in soul bathes in Cocytus, and above *on earth* still seems alive in body.

The Traitors to their friends and guests

pacify these enemies of Pisa. But Dante evidently knew more of the circumstances. Besides, if the Count is atoning his treachery against Nino rather than this action, how does he come to be in Antenora?

89. Dante often alludes to the stories of bloodshed, hate and vengeance for which Thebes was notorious (see above Cantos xxvi. 52, *sq.*, xxx. 1, *sqq.*, &c., &c.).

91. The name of this division is almost certainly derived from Ptolemy, the captain of Jericho, who "inviteth Simon and two of his sons into his castle, and there treacherously murdereth them" (1 *Maccabees* xvi. 11-17).

106. See the following canto, *vv.* 46-51.

109-157. In a dispute relating to the lordship of Faenza, Alberigo, a member of the Manfredi family and one of the *Frati Gaudenti*, was struck by his younger brother, Manfred (1284). Alberigo pretended to forget all about this, but in the following year he invited Manfred and his son to a banquet, and, at a given signal (namely the words "Bring the fruit"), they were both murdered. *Le male frutta di Frate Alberigo* passed into a proverb, to which *v.* 119 probably refers.

Atropos (*v.* 126)—the Fate that severs the thread of life.

Branca d'Oria, member of a famous Ghibelline family of Genoa, aided by a nephew, murdered his father-in-law, Michel Zanche (for whom see above, Canto xxii.), at a banquet to which he had invited him.

INFERNO

THE Judecca, or Last Circlet of Cocytus, takes its name from Judas Iscariot, and contains the souls of those ‘who betrayed their masters and benefactors.’ The Arch Traitor Satan, “Emperor of the Realm of Sorrow,” stands fixed in the Centre of it; and he too is punished by his own Sin. All the streams of Guilt keep flowing back to him, as their source; and from beneath his three Faces (Shadows of his consciousness) issue forth the mighty wings with which he struggles, as it were, to raise himself; and sends out winds that freeze him only the more firmly in his ever-swelling Marsh. Dante has to take a full view of him too (1-69); and then is carried through the Centre by his Mystic Guide—“grappling on the

Cerchio IX. Cocito 4. Giudecca

“*Vexilla regis prodeunt inferni*
verso di noi: però dinanzi mira,”
disse il maestro mio, “se tu il discerni.”

Come quando una grossa nebbia spira, 4
o quando l’ emisperio nostro annotta
par da lungi un molin che il vento gira:

veder mi parve un tal ’dificio allotta; 7
poi per lo vento mi ristrinsi retro
al duca mio, chè non li era altra grotta.

Già era, e con paura il metto in metro, 10
là dove l’ ombre eran tutte coperte,
e trasparean come festuca in vetro.

Altre sono a giacere, altre stanno erte, 13
quella col capo e quella con le piante;
altra, com’ arco, il volto a’ piedi inverte.

Quando noi fummo fatti tanto avante, 16
ch’ al mio maestro piacque di mostrarmi
la creatura ch’ ebbe il sembiante.

CANTO XXXIV

hair of Satan," not without significance; and set down on "the other face of the Judecca" (70-87). And now the bitter journey of our Pilgrim is over; and a tone of gladness goes through the remaining verses. Hell is now behind him, and the Stars of Heaven above: he has got beyond the 'Everlasting No,' and is "sore travailled," and the "way is long and difficult," but it leads from Darkness to the "bright world." After some brief inquiries, "without caring for any repose," by aid of the heaven-sent Wisdom he "plucks himself from the Abyss"; and follows climbing, till they see the Stars in the opposite hemisphere (88-139).

"*Vexilla Regis prodeunt inferni* towards us: therefore look in front of thee," my Master said, "if thou discernest him." **The Traitors to their lords and benefactors**

As, when a thick mist breathes, or when the night comes on our hemisphere, a mill, [which] the wind [turns], appears at distance:

such an edifice did I now seem to see; and, for the wind, shrunk back behind my Guide, because no other shed was there.

Already I had come (and with fear I put it into verse) where the souls were [wholly] covered, and shone through like straw in glass. **Their punishment**

Some [are] lying; some stand upright, this on its head, and that upon its soles; another, like a bow, bends face to feet.

When we had proceeded on so far, that it pleased my Guide to show to me the Creature which was once so fair,

dinanzi mi si tolse, e fe' restarmi,
"Ecco Dite," dicendo, "ed ecco il loco,
ove convien che di fortezza t' armi."

Com' io divenni allor gelato e fioco,
nol domandar, lettor, ch' io non lo scrivo,
però ch' ogni parlar sarebbe poco.

Io non morii, e non rimasi vivo:
pensa oramai per te, s' hai fior d' ingegno,
qual io divenni, d' uno e d' altro privo.

Lo imperador del doloroso regno
da mezzo il petto uscia fuor della ghiaccia;
e più con un gigante io mi convegno

che i giganti non fan con le sue braccia:
vedi oramai quant' esser dee quel tutto
ch' a così fatte parti si confaccia.

S' ei fu sì bel com' egli è ora brutto
e contra il suo Fattore alzò le ciglia,
ben dee da lui procedere ogni lutto.

O quanto parve a me gran maraviglia,
quando vidi tre facce alla sua testa!
L' una dinanzi, e quella era vermiglia;

l' altre eran due, che s' aggiungieno a questa
sopr' esso il mezzo di ciascuna spalla,
e si giungieno al loco della cresta;

e la destra parea tra bianca e gialla;
la sinistra a vedere era tal, quali
vengon di là onde il Nilo s' avvalla.

Sotto ciascuna uscivan due grandi ali,
quanto si convenia a tanto uccello:
vele di mar non vid' io mai cotali.

Non avean penne, ma di vipistrello
era lor modo; e quelle svolazzava,
sì che tre venti si movean da ello.

Thereby Cocytus all was frozen; with six eyes he wept, and down three chins gushed tears and bloody foam.

The Traitors to their lords and benefactors

In every mouth he champed a sinner with his teeth, like a brake; so that he thus kept three of them in torment.

To the one in front, the biting was nought, compared with the tearing: for at times the back of him remained quite stript of skin.

Judas Iscariot

"That soul up there, which suffers greatest punishment," said the Master, "is Judas Iscariot, *he* who has his head within, and outside plies his legs.

Brutus

Of the other two, who have their heads beneath, that one, who hangs from the black visage is Brutus: see how he writhes himself, and utters not a word;

Cassius

and the other is Cassius, who seems so stark of limb. But night is reascending; and now must we depart: for we have seen the whole."

The poets leave Hell

As he desired, I clasped his neck; and he took opportunity of time and place; and when the wings were opened far,

applied him to the shaggy sides, and then from shag to shag descended down, between the tangled hair and frozen crusts.

When we had come to where the thigh revolves just on the swelling of the haunch, my Guide with labour and with difficulty

turned his head where he had had his feet before, and grappled on the hair, as one who mounts; so that I thought we were returning into Hell again.

"Hold thee fast! for by such stairs," said my Guide, panting like a man forespent, "must we depart from so much ill."

Emisfero Australe

Poi uscì fuor per lo foro d' un sasso,
e pose me in su l'orlo a sedere;
appresso porse a me l' accorto passo.
Io levai gli occhi, e credetti vedere
Lucifero com' io l' avea lasciato,
e vidili le gambe in su tenere;
e s' io divenni allora travagliato,
la gente grossa il pensi, che non vede
qual è quel punto ch' io avea passato.
"Levati su," disse il maestro, "in piede:
la via è lunga e il cammino è malvagio,
e già il sole a mezza terza riede."
Non era caminata di palagio
là 'v' eravam, ma natural burella,
ch' avea mal suolo e di lume disagio.
"Prima ch' io dell' abisso mi divella,
maestro mio," diss' io quando fui dritto,
"a trarmi d' erro un poco mi favella.
Ov' è la ghiaccia? e questi com' è fitto
sì sottosopra? e come in sì poc' ora
da sera a mane ha fatto il sol tragitto?"
Ed egli a me: "Tu immagini ancora
d' esser di là dal centro, ov' io m' appresi
al pel del vermo reo, che il mondo fora.
Di là fosti cotanto, quant' io scesi;
quando mi volsi, tu passasti il punto
al qual si traggon d' ogni parte i pesi;
e se' or sotto l' emisperio giunto,
ch' è contrapposto a quel che la gran secca
coperchia, e sotto il cui colmo consunto
fu l' uom che nacque e visse senza pecca;
tu hai li piedi in su picciola spera,
che l' altra faccia fa della Giudecca.

Thereafter through the opening of a rock he issued forth, and put me on its brim to sit; then towards me he stretched his wary step. **Dante rests**

I raised my eyes, and thought to see Lucifer as I had left him; and saw him with the legs turned upwards;

and the gross people who see not what [that] point [is] which I had passed, [let them] judge if I grew [perplexed] then.

"Rise up!" said the Master, "upon thy feet: the way is long, and difficult the road; and [already] to middle tierce the Sun returns."

It was no palace-hall, there where we stood, but natural dungeon with an evil floor and want of light.

"Before I pluck myself from the Abyss," said I when risen up, "O Master! speak to me a little, to draw me out of error. **His doubts**

Where is the ice? and this, how is he fixed thus upside down? and how, in so short a time, has the Sun from eve to morn made transit?"

And he to me: "Thou imaginest that thou art still upon the other side of the centre, where I caught hold on the hair of the evil Worm which pierces through the world. **are dispelled by Virgil**

Thou wast on that side, so long as I descended; when I turned myself, thou *then* didst pass the point to which all gravities from every part are drawn;

and now thou art arrived beneath the hemisphere opposed to that which canopies the great dry *land*, and underneath whose summit was consumed

the Man, who without sin was born and lived; thou hast thy feet upon a little sphere, which forms the other face of the Judecca.

Emisfero Australe

Qui è da man, quando di là è sera ;
e questi, che ne fe' scala col pelo,
fitto è ancora, sì come prima era.
Da questa parte cadde giù dal cielo ;
e la terra, che pria di qua si sporse,
per paura di lui fe' del mar velo,
e venne all' emisperio nostro ; e forse
per fuggir lui lasciò qui il loco voto
quella che appar di qua, e su ricorse."

Salita al Purgatorio

Luogo è laggiù da Belzebù remoto
tanto, quanto la tomba si distende,
che non per vista, ma per suono è noto
d' un ruscelletto, che quivi discende
per la buca d' un sasso, ch' egli ha roso
col corso ch' egli avvolge e poco pende.
Lo duca ed io per quel cammino ascoso
entrammo a ritornar nel chiaro mondo ;
e senza cura aver d' alcun riposo
salimmo suso, ei primo ed io secondo,
tanto ch' io vidi delle cose belle
che porta il ciel, per un pertugio tondo ;
e quindi uscimmo a riveder le stelle.

1. This is a parody of the first line of a Latin hymn by Fortunatus (6th cent.)—*Vexilla regis prodeunt.* The advancing standards are the wings of Lucifer.

37-45. The red, yellow and black faces have been variously explained. The best interpretation seems to be the one which makes them representative of hatred, impotence and ignorance—the qualities opposed to those of the Holy Trinity.

55-67. These three archsinners betrayed, in the persons of their lords and benefactors. the two most august representatives of Church and State—the

Here it is morn, when it is evening there; and this *Fiend*, who made a ladder for us with his hair, is still fixed as he was before. **Satan's fall**

On this side fell he down from Heaven; and the land, which erst stood out here, through fear of him veiled itself with sea,

and came to our hemisphere; and perhaps, in order to escape from him, that which on this side appears left here the empty space, and upwards rushed."

Down there, from Beelzebub as far removed as his tomb extends, is a space, not known by sight but by the sound **The poets mount**

of a rivulet descending in it, along the hollow of a rock which it has eaten out with tortuous course and slow declivity.

The Guide and I entered by that hidden road, to return into the bright world; and, without caring for any rest,

we mounted up, he first and I second, so far that I distinguished through a round opening the beauteous things which Heaven bears; and thence we issued out, again to see the Stars. **till they regain the outer world**

founder of Christianity and the founder of the Roman Empire. The other sinners in Giudecca are not specified save in a general way (see above, *v.* 11 *sqq.*).

68, 69. It is now about six o'clock on the Saturday evening.

96. See the chronological note at the close of this volume. *Terza* was the first of the four canonical divisions of the day, and would, at the equinox, last from six till nine; *mezza terza* is therefore equivalent to half-past seven.

112, 113. The northern hemisphere was held to be covered with land, the southern with water.

121-126. This passage has generally been taken to establish a connection between the cone of the Mount of Purgatory and the funnel of Hell. It is obvious, however, that Hell was in existence ready to receive Satan, and that the *loco voto* of *v.* 125 and the *tomba* of *v.* 128 refer not to Hell, but to the cavern into which the nether bulk of Satan is thrust.

130. The *rusceletto* is Lethe (see *Purg.* xxviii. 25, *sqq.*), which bears the memory of sin from Purgatory down to the place of sin in Hell.

139. The word *stelle*, with which each of the three *cantiche* closes, indicates the constant aspiration of the poem, and of the soul whose journey it depicts, towards the highest things. H. O.

NOTE ON DANTE'S HELL

THE arrangement of the sins in Dante's Hell has been the subject of protracted and sometimes heated controversy. The reader who wishes to know something of the different views that have been taken, and the arguments brought in their support may consult Dr Witte's essay on "The Ethical Systems of the Inferno and the Purgatory," together with the Appendix in the English translation.[1] The present note simply aims at stating the view which seems to the writer the most satisfactory.

All three portions of the poem are built upon the number scheme of 3, 7, 9, 10 The primary division into 3 being raised by sub-division to 7, then by two somewhat unlike additions to 9, and lastly, by a member of a markedly different kind, to 10. This scheme is carried out in all the three Cantiche, though it is not so clearly and symmetrically developed in the *Inferno* as in the other two.

In Dante's Hell the primary division of reprehensible actions into three classes is based upon Aristotle; but some ambiguity is introduced by the adoption in the first instance of a nomenclature for a portion of the subject matter derived from Cicero. The Aristotelian division is into—

I. Incontinence, which includes all wrong action due to the inadequate control of natural appetites or desires.

II. Brutishness, or Bestiality, which is characteristic of morbid states in which what is naturally repulsive becomes attractive; and

[1] "Essays on Dante," by Dr Karl Witte, selected, translated and edited with introduction, notes and appendices by C. Mabel Lawrence, B.A. and Philip H. Wicksteed, M.A. Duckworth, 1898.

III. Malice or Vice, which consists of those evil actions which involve the abuse of the specifically human attribute of reason.

Aristotle distinctly asserts that brutishness is a "different kind of thing" from vice or malice; but owing to a very natural misunderstanding of the Greek text, the Latin translators, followed by the Schoolmen, understood him to say that brutishness was "another kind of malice"; so that to them malice became a generic term including brutish malice and malice proper. Hence, when Cicero declares that all injurious conduct acts either by violence or by fraud, it was easy to identify his "injuriousness" with Aristotle's supposed generic "malice," his violence with Aristotle's brutish "malice" and his fraud with Aristotle's "malice" proper or specific "malice." The primary division then yields—

I. Incontinence.
II. Violence or Brutishness.
III. Fraud or Malice.

By sub-division of the first of these categories into 4, and the last into 2, we obtain the total of 7. Add to these unbelief (heathen and unbaptized) and misbelief (heretics) as standing outside the Aristotelian classification, but demanding a place in Hell as conceived by the mediæval catholic, and we have the nine circles of Hell. Add again the circle outside the river of Acheron, where are the Trimmers, rejected alike by Heaven and Hell, and we then have a tenfold division (9 + 1) corresponding to those of Purgatory and Paradise. There is, however, a further sub-division peculiar to the Inferno; for the three last circles, 7, 8, 9, are sub-divided respectively into 3, 10, and 4 divisions, so that the locally distinct abiding-places of unblest souls mount in all to twenty-four. These divisions are set forth in the appended table.

	Trimmers	0		1
	Heathen	1		2
I. Incontinence	i. carnality	2		3
	ii. gluttony	3		4
	iii. avarice	4		5
	iv. anger	5		6
	Heretics	6		7
II. Violence or brutishness	v. violent	7	i. against neighbour	8
			ii. ,, self	9
			iii. ,, God	10
III. Fraud or malice	vi. simple	8	i. seducers and pandars	11
			ii. flatterers	12
			iii. simonists	13
			iv. diviners	14
			v. peculators	15
			vi. hypocrites	16
			vii. thieves	17
			viii. evil counsellors	18
			ix. sowers of dissension	19
			x. forgers	20
	vii. treacherous	9	i. against kin	21
			ii. ,, country	22
			iii. ,, hospitality	23
			iv. ,, lords and benefactors	24

P. H. W.

THE CHRONOLOGY OF THE "INFERNO"

The chronology of the Divine Comedy has been discussed still more elaborately than the topography and the division of sins; and here again all that this note attempts is to set forth in plain terms the view which approves itself to the writer. References are given to the passages which support the statements made; but there is no attempt to defend the interpretation adopted against other views.

The year of the Vision is 1300; *Inf.* i. 1; xxi. 112-114; *Purg.* ii. 98, 99; *Parad.* ix. 40. The Sun is exactly in the equinoctial point at Spring, the change of his position during the action of the poem being ignored; *Inf.* i. 38-40; *Parad.* x. 7-33; and less precisely *Parad.* i. 37-44. The night on which Dante loses himself in the forest is the night preceding the anniversary of the death of Christ; *Inf.* xxi. 112-114. At some period during that night the moon is at the full; *Inf.* xx. 127; and (as will presently appear) a comparison of *Inf.* xx. 124-126 with xxi. 112-114, together with a reference to *Purg.* ix. 1-9, indicates that the precise moment of full moon coincided with the sunrise at the end of the night in question. We have then the following data: the Sun is in the equinox, the moon is at the full; and it is the night preceding the anniversary of the crucifixion. There is no day in the year 1300 which meets all these conditions. We are therefore in the presence of an ideal date, combining all the phenomena which we are accustomed to associate with Easter, but not corresponding to any actual day in the calendar All discussions as to whether we are

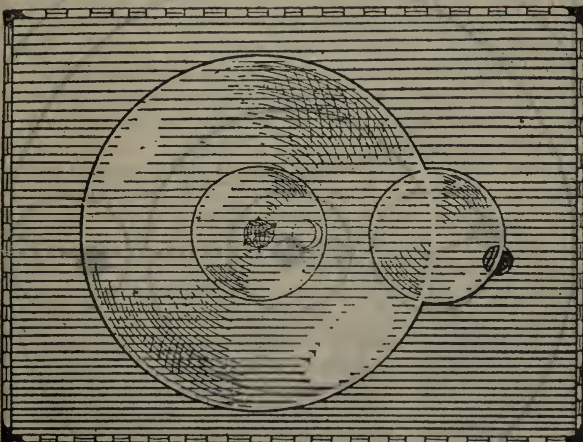
to call the day that Dante spent in the attempt to climb the mountain the 25th March or the 8th April (both of which, in the year 1300, were Fridays), are therefore otiose.

The Sun is rising, on Friday morning, when Dante begins his attempt to scale the mountain, *Inf.* i. 37-40; it is Friday evening when he starts with Virgil on his journey, ii. 1-3; all the stars which were mounting as the poets entered the gate of Hell, are descending as they pass from the 4th to the 5th circle, vii. 98, 99; that is to say, it is midnight between Friday and Saturday. As they descend from the 6th to the 7th circle the constellation of Pisces (which at the spring equinox immediately precedes the Sun) is on the horizon, xi. 113; that is to say, it is somewhere between 4 and 6 a.m. on the Saturday morning. They are on the centre of the bridge over the 4th bolgia of the 8th circle as the moon sets (Jerusalem time), xx. 124-126. Now according to the rule given by Brunetto Latini, we are to allow fifty-two minutes' retardation for the moon in every twenty-four hours; that is to say, if the moon sets at sunrise one day, she will set fifty-two minutes after sunrise the next. If then (see above) we suppose the moon to have been full at the moment of sunrise on Friday morning, we shall have six o'clock on Friday morning and 6.52 on Saturday morning for moonset. This will give us eight minutes to seven as the moment at which the two poets stood on the middle of the bridge over the 4th bolgia. The next eight minutes are crowded; so crowded, indeed, as to constitute a serious difficulty in the system of interpretation here adopted; for the poets are already in conference with the demons on the inner side of bolgia 5 by seven o'clock, xxi. 112-114 (compared with *Conv.* iv. 23, 103-107). In mitigation of the difficulty, however, it may be noted that the 5th bolgia, like some at least of the others, appears to be very narrow, xxii. 145-150. The moon is under their feet as they stand over the middle of the 9th bolgia, xxix. 10, which, allowing for the further retardation of the moon, will give the

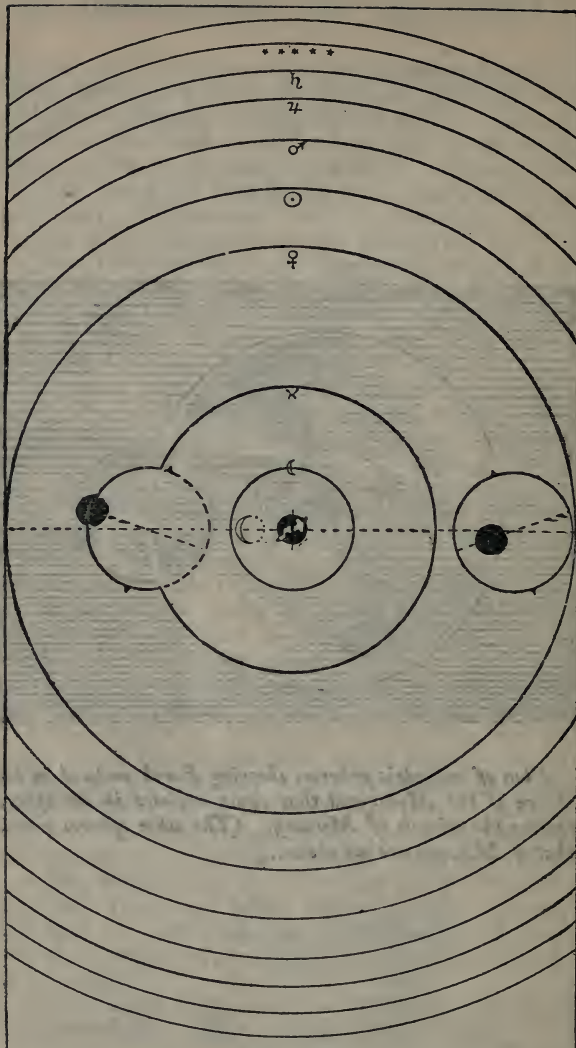
time as a little past one o'clock on Saturday afternoon. They have come close to Satan at nightfall, six o'clock on Saturday evening, xxxiv. 68, 69; and they spend an hour and a half first in clambering down Satan's sides, to the dead centre of the universe, then turning round and clambering up again towards the antipodes of Jerusalem. It is therefore 7.30 *in the morning* in the hemisphere under which they now are (7.30 in the evening in the hemisphere which they have left), when they begin their ascent of the tunnel that leads from the central regions to the foot of Mount Purgatory, xxxiv. 96. This ascent occupies them till nearly dawn of the next day. The period of this ascent therefore corresponds to the greater part of the night between Saturday and Sunday and of the day of Easter Sunday by Jerusalem time. By Purgatory time it is day and night, not night and day. It is simplest to regard the period as Easter Sunday and Sunday night; but some prefer to regard it as Saturday (over again) and Saturday night. It depends on whether we regard the Sunday, or other day, as beginning with sunrise at Purgatory and going all round the world with the sun till he rises in Purgatory again; or as running in like manner from sunrise to sunrise at Jerusalem, rather than Purgatory. In the former case it will be found that after spending three days and three nights on the Mount of Purgatory and six hours in the Earthly Paradise Dante rises to Heaven at Mid-day on Thursday, and goes round the world with Thursday till he is about over Italy as the sun sets in Jerusalem, *Parad.* xxvii. 79-87 (see note on this passage) on Thursday evening. If the other view be taken we shall say that it is noon-day on Wednesday (not Thursday) when Dante rises to Heaven, and that he goes round with Wednesday till he is over the meridian of Jerusalem, when the day changes to Thursday.

In any case the action of the Divine Comedy lasts just a week, and ends on the Thursday evening.

P. H. W



Plan of concentric spheres, showing Earth enclosed in the sphere of the Moon, and that again enclosed in the sphere bearing the epicycle of Mercury. (The other spheres outside that of Mercury are not shown.)



Section of the Universe, indicating Earth, the nine revolving spheres and the Empyrean. The epicycles of Mercury and Venus are indicated, but not those of the other planets.

The present edition of the "Inferno," *uniform with the* "Paradiso" *already issued in* "The Temple Classics," *has been edited by* Mr H. Oelsner, M.A., Ph.D. (*author of* "The Influence of Dante on Modern Thought," "Dante in France," *etc.*). *The Italian text is based on the editions of* Witte, Moore and Casini. *The translation and arguments have been reprinted, with certain alterations, from the second (copyright) edition of* Dr Carlyle's *famous version: for permission to make use of this revised edition the Editor and Publishers desire to express their best thanks to* Messrs George Bell & Sons. *The Notes, by* Dr Oelsner, *are entirely new.*

John Aitken Carlyle, M.D., *younger brother of* Thomas Carlyle, *planned an English prose translation of the whole of Dante's poem, and published in* 1849 *the first portion of the work, viz.:* "Dante's Divine Comedy, *the* Inferno, *with the text of the original, collated from the best editions, and Explanatory notes.*" *The second revised edition appeared in* 1867. *The remaining portions of the poem were to be issued in uniform volumes, but the plan was not carried out. There can be little doubt that* Thomas Carlyle *was deeply interested in and influenced his brother's work.* John *died at* Dumfries, *December* 15*th*, 1879. *There was great attachment between the two brothers,* Thomas *making* John *his chief executor, saying:—"I wish him to be regarded as my second self, my surviving self"; but the elder survived the younger two years.*

Carlyle's *translation has been edited by* Dr Oelsner *with all the reverence due to an English classic; alterations have been made only where a faulty Italian reading had been adopted, or in the case of actual errors. All such alterations have been enclosed in square brackets.*

For the general scope of the Notes the reader is referred to the Editorial Note at the close of the volume containing the "Paradiso." Dr Oelsner *desires to repeat his special indebtedness to the* "Dante Dictionary" *of* Mr Paget Toynbee. *Reference should be made throughout to* Mr E. G. Gardner's "Dante" *in the* "Temple Primers." *The passages in* Villani *that illustrate the* "Commedia" *may be conveniently studied in* Selfe *and* Wicksteed's "*Selections from* Villani's *Chronicle.*"

As in the case of the "Paradiso," *Maps and Charts have been inserted, and no pains have been spared to provide text, translation, and commentary, in one small volume.*

Nov. 16*th*, 1900 *I. G.*

INDEX TO MAPS, PLATES AND TABLES

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